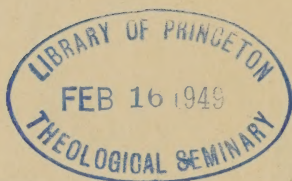


THE CATHOLIC RELIGION  
AND THE  
PROTESTANT FAITH

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J. E. L. WINECOFF



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The Catholic religion and  
the Protestant faith



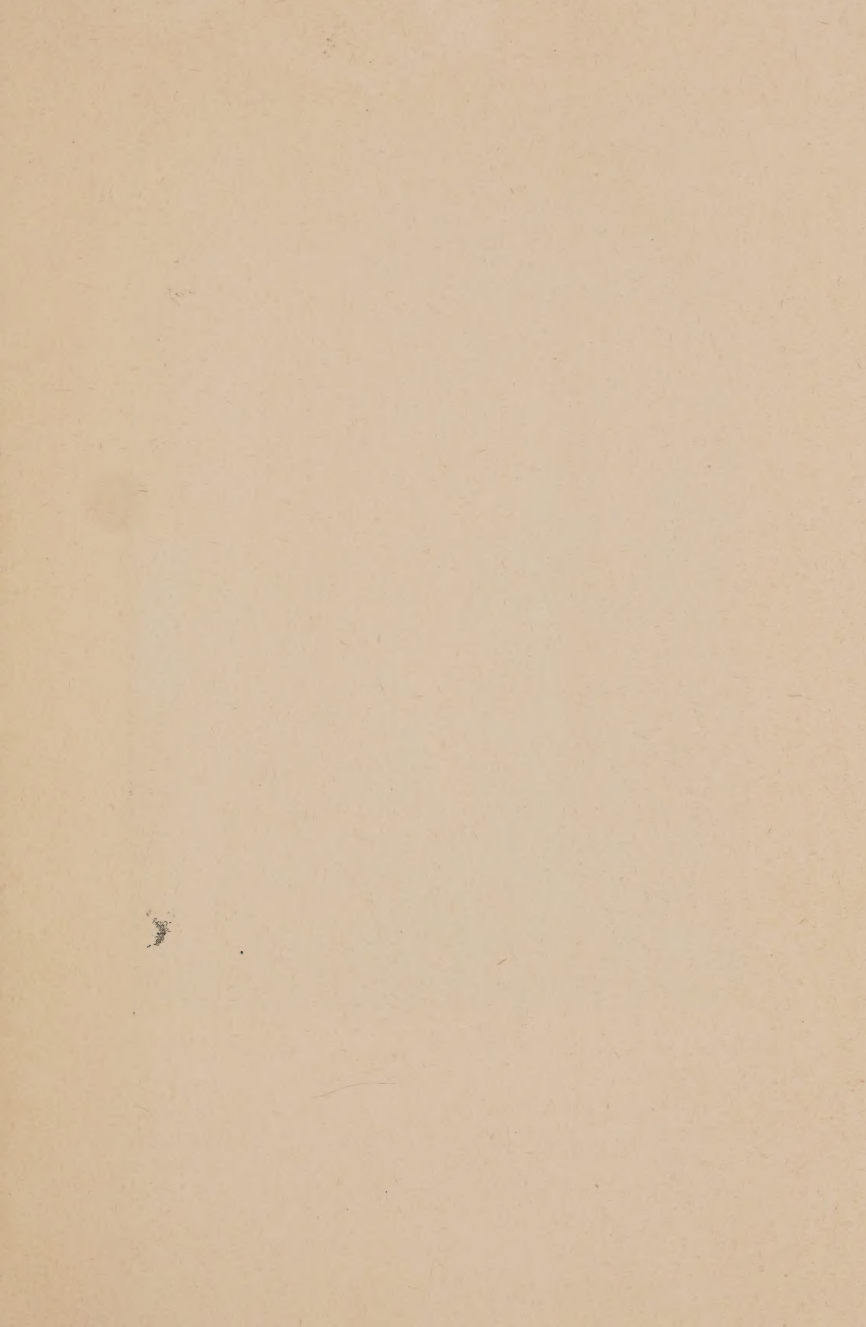




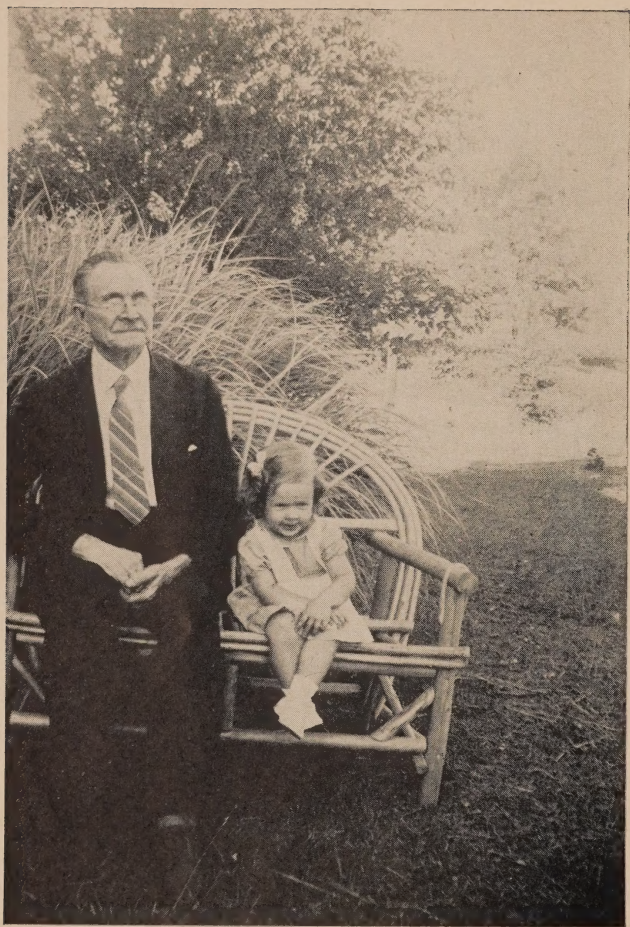


THE  
CATHOLIC RELIGION  
AND THE  
PROTESTANT FAITH









The author, known in his home county as Gene Winecoff, who spent a great part of a long life studying the subject of this book, verifying every point over and over, that he might put forth no word of error either for or against the one side or the other, and a little great-great niece, who represents the generation who need especially to learn the truths of this book, before it is too late.

# THE CATHOLIC RELIGION AND THE PROTESTANT FAITH

THE BIBLE VS. THE POPE — AN ARGUMENT

Written as a Dialogue Between a Protestant and Cardinal  
Gibbon's Book "*The Faith Of Our Fathers.*"

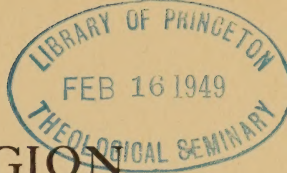
By

J. E. L. WINECOFF

The Cardinal's Book is herein personified  
as the Cardinal himself because it is the  
offspring of his mind and heart  
and the Express Image of his  
"Mother Church."



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The author's crippled sister, Miss Lunette Winecoff, whose hard earnings, under fearful handicaps and self-denials, made the publication and distribution of this book possible.

*"The Catholic Religion and the Protestant Faith"*

A Religious Dialogue Without Fiction

Verbatim Quotations from the Pope's

American Spokesman

Answered by a Protestant

Rev. J. Eugene L. Winecoff





## FOREWORD

No one is well educated, or reasonably secure, who is not well informed on the greatest and most vital of subjects—Christianity.

And this goes for the various branches of Christianity.

Do you know why you are a Catholic?

Do you know why you are a Protestant?

Scarcely one in five hundred is that well educated.

One says, "I'm for the Pope" and another says "I'm for the Bible."

But do you know much of what the Pope teaches, or enough of what the Bible teaches?

If you are just an average church member, you don't know that much.

"Be always ready to give a reason for the faith that is in you," says the Apostle Paul.

Can you do it—give the true or real reason?

*"The Catholic Religion and the Protestant Faith"* was written to help you to find out; and that is what it will do—if you read it faithfully and without prejudice.

Its author was born in Cabarrus County, N. C., in 1863, educated at Davidson College and Union Theological Seminary (Va.), ordained to the Gospel Ministry in Missouri, but spent the most of his life in Home Mission work in Eastern North Carolina and has now passed the eighty-fourth year of his life.

During all these years, his mind naturally ran on both sides of this subject—"The Catholic Religion and the Protestant Faith"—as he studied the Bible and

History and attended services in different churches, verifying every disputed point over and over, that he might put forth no error either for or against the one side or the other.

So, here we have a book that is absolutely reliable on the Catholic-Protestant questions.

And it is unique—nothing like it or that fills its place in the world—a dialogue between truth and error all the way through—easy to read and entertaining.

It will not take too much time to read it. Rather it will save time for you in your effort to find essential truth, by pointing directly to the Scriptures and history you most need to know.

Hence, by reading it seriously, you will be accurately and sufficiently informed on the differences that lie between Protestantism and Roman Catholicism and see for yourself God's true way of life which His Son Jesus Christ offers to all "without money and without price."

Then you can keep the book, and use it as a reference book to verify for yourself all disputed tenets over and over as its author himself did before he would let it go to the public.



## INTRODUCTION

### *How the Argument Started*

In the earlier part of 1935, the question was asked by a contributor to the *Charlotte* (N.C.) *Observer*, "Who was the first Pope?" and answered, "St. Peter."

In jocular vein, I asked through the *Open Forum* of the *Observer*, "But who was St. Peter? Was he any kin to the Apostle Peter? He wasn't like him."

Some months later, Oct. 3, 1935, the same question was repeated, "Who was the first Pope?" and answered again, "St. Peter."

Now, I took the matter more seriously, and replied: "Was Peter a Pope? This is at least the second time it has been asserted in this daily, that Peter was the first Pope. Yet, that has been denied by millions of people; and I haven't been able to find a scintilla of evidence, either in the Bible or in history, that the Apostle Peter was ever a Pope. But if he was, will somebody please tell us where to find the proof?"

Forthwith, there came a personal, but courteous, letter from a certain priest in a certain city of North Carolina, who declared that, "For fifteen hundred years (that is, until the so-called Reformation) the position of St. Peter was never called into question." With his letter, he enclosed a booklet, entitled, "The Pope Is Infallible," which this priest assumed had proved all that had been claimed concerning Peter and the popes. It started with a challenge: "FACE THE FACTS." So, in a letter that was longer than his, I answered the priest and his booklet.

Promptly, he came back with a still longer letter, and another booklet, entitled, "*The Catholic Church and the Bible*," which claims that all Catholic doctrines and tenets are substantiated by the Holy Scriptures. But in his letter, the priest allowed equal weight to "tradition" to prove his points. My answer to his second letter and the second booklet was correspondingly longer.

With no unnecessary delay, he produced a third reply, which outdid all our former letters in length; and I answered it with one that surpassed even his masterpiece—in its lineal dimension. Thus our epistolary contest was growing into a greater and greater longevity. But, at the end of the third round, the priest, becoming disgusted at my dullness of perception and stubborn resistance to all his thrusts, quit, and yielded the championship of endurance to me.

However, that was not the end of the matter. In the same city, another priest—to whose favors and gentlemanliness I acknowledge myself under obligations—sent me a 252-page book, entitled, "*Religious Certainty*," with the message: "I hope it will help you to grasp the Catholic idea of religion. After a careful reading, you may return the book; and I would appreciate your candid opinion of it." The substance of my "candid opinion," which I gave him by letter, was that the book is misleading, in that it directs people who would find "religious certainty," to go to the Church and the Pope, instead of to the Bible and Christ.

His response was very gracious: "Your candid opinion regarding '*Religious Certainty*' is most interesting," he wrote. "But in order that you may grasp a more comprehensive knowledge of Catholic teaching, I am sending you another book, '*Rebuilding a Lost Faith*';

and I shall be more than anxious to learn your candid opinion of '*Rebuilding a Lost Faith.*'" I wrote him that "*Rebuilding A Lost Faith*" might be entitled "From One Extreme To the Other," or "From Unbelief to Credulity"—credulity in all the un-Scriptural teachings of the Papacy; and I closed with: "Until the Pope comes down off his high horse, recognizes others besides Catholics as God's people, sees his own church as no more than a part of the church of Christ—if that much, admits that all who preach God's pure Word are doing God's service and authorizes the millions of Catholics under his control to work with and fellowship with all Christians, of whatever denomination, he can't pray consistently for the Millenium."

Then finally he mailed me the most popular of Catholic books, a book of 418 pages, which was written by, perhaps, the greatest Catholic of America, namely, "*The Faith Of Our Fathers,*" by James Cardinal Gibbons, who was for years the Head of the Catholic Church in this country, with his Throne in Baltimore. In sending this book the kindly priest wrote: "I appreciate your long letter containing your impression of '*Rebuilding A Lost Faith.*' The books that I have sent you explain the Catholic idea of religion. . . . As a little gift, I am sending you under separate cover, Cardinal Gibbon's book, '*The Faith Of Our Fathers.*' This book explains Catholic doctrine in a Scriptural way."

All these Catholic books and booklets are put out in cheap binding and sent at prices which even the poor can afford to pay, that they may carry the challenge to the American people: "*Face The Facts.*" And it seems to me that, Providentially, "The lot was cast into my lap." I could not ignore such a challenge; and the American people cannot afford to sidestep it.

In studying the Cardinal's book, "*The Faith Of Our Fathers*," I underscored objectional words, phrases, and sentences, and indicated the answers in the margins. When I had finished the reading, I found, to my surprise, that I had brought together material enough for a *bona fide* and comprehensive dialogue between a Protestant and the Pope's mouthpiece, embracing the essential differences between Protestantism and Roman Catholicism; and I could not resist the question: Why not shape it into a book, and let all lovers of Christian Truth have a chance to read it?

### *Why Argue About It?*

In these days, many people say, "I don't believe in arguing, especially on religion. It never does any good; and it often stirs up bad feelings." But I am a firm believer in the fact that honest arguing always does good to honest minds. At least, it quickens the wits, trains the mind to think to the point, and fixes truth in the memory.

Christ believed in arguing. He argued much with the Pharisees. Maybe, it didn't take effect on many of them. But it established His religious principles in sincere souls who listened.

And the Reformers believed in arguing. Martin Luther believed in it so much that he nailed up ninety-five theses on a church door, and challenged all the prelates of Germany, France, and Italy to a debate on them. But if neither Christ nor the Apostles, nor the Reformers had believed in arguing, the human race, doubtless, would be still in darkness—without Christianity, without a Reformation and without hope in the world.

The difference between a discussion and an argument may be defined as follows: A discussion is the presenta-

tion of facts (or supposed facts) on one side, or both sides of a question, with an apparent, or assumed indifference as to what people may believe or how they should react to truth. But an argument is a show of conviction as to truth and right and an effort to convince opponents as to what should be believed and done.

Before a jury, a lawyer doesn't often "discuss," he "argues the case." His object is to win a verdict. So, in true arguing, the object is to convince; and that was the soul-engaging purpose of Christ and the Reformers.

This book of Cardinal Gibbon's is calculated to provoke arguments. It is itself an argument—a challenge to argument, from the Roman Catholic Church—an effort to convince the American people that the Roman Catholic Church alone is right, and that Protestant churches are all wrong. It comes from the highest Catholic authority in America. It is, therefore, the very mouthpiece of the Pope himself. Hence, to read it, is to learn from Catholic headquarters, precisely what the Pope stands for and what are his aims toward America and all the world.

For many years, beginning in 1886, James Gibbon was the only Cardinal in America, and therefore the constituted Head of the Catholic Church in this country; and being that, his book speaks for all the Catholics in this "Land of the free, and home of the brave," as well as for the Pope in Rome, and shows in reality what the Roman Catholic Church is, what it teaches, how it works the world over and what it is undertaking to do with this Protestant nation—to make America dominantly Roman Catholic.

But the essentials of it, as they conflict with Protestant faiths, can be read herein far more easily.

Cardinal Gibbon was a brilliant man, who established the Catholic University in Washington, D. C., and



received many honors, both from Catholics and Protestants. So, when his book came out, "It had great influence here and in Britain." It has now passed into "the eighty-third edition," and claims to have been "translated into nearly all the languages of Europe" and to have put out "fourteen hundred thousand copies."

(I am aware that it has been answered by Edward J. Stearns. But I have not seen a copy of his answer, and so, know not how he treated his subject.)

But right now the Catholic Church is creating a new interest in this book of Cardinal Gibbons, making a special effort to propagate it, teaching as it does, that the Catholic religion is the only true religion upon earth, that all the Popes and the Catholic Church are infallible, that the Bible is not an all-sufficient guide, and that, therefore, the people must go to the Church and Priests, instead of the Bible and Christ, for salvation. Now, it is such a system of religion that challenges us to "FACE THE FACTS."

And we can't ignore such a challenge. As reasonable and truth-loving people, we must accept it. If the Catholics are determined to make the American people face the facts from the Catholic point of view, should Protestants be too proud, or too complacent, or too indifferent to meet the challenge with facts from the Protestant point of view?

"Truth is mighty, and will prevail," you say.

Yes, but—unless truth is wielded against wrong and error, it can no more conquer than a sword rusting in its scabbard. Of the clamour which the chief priests started, to have Jesus crucified, it is written that "the voice of them that cried prevailed." That has always been so, and always will. Therefore, if we keep quiet in the face of this movement to displace Protestant ideals with Catholic dominance, it will not be Truth,

but false teaching and religious error that will prevail; and eventually America may relapse into the kind of civilization that blasted the Middle Ages and torments European countries today.

*As To This Dialogue*

Herein, the Cardinal's book is made to take part in a true dialogical comparison of the Catholic Religion with the Protestant Faith. This, I am aware, is a novel way of handling a book. As a number of ministerial friends have voiced it, "It's a unique idea." I know of no one else who has ever used this method of exposing the errors of a book. But it lends itself conveniently to the task of dissecting paragraphs and sentences, or picking them to pieces, to show what is in them; and at the same time, it may thus be made easier for the average reader to follow the argument and become interested in the contrasting of these two major systems of religion.

And therefore—to show that there is no fiction or unfairness in this dialogue—every word or sentence that is attributed to the Cardinal, or the Catholic religion, is taken *verbatim* from the Cardinal's book; and all are indicated by references to the pages and paragraphs where they are found.

However, let it be emphasized again and again, that this book is not against the Catholic people, but against the Papal system under which they live.

J. E. L. W.

*Question: IS THE ROMAN CATHOLIC  
RELIGION RIGHT?*

*Affirmative*—CARDINAL GIBBONS' BOOK

*Negative*—THE PROTESTANTS' BIBLE



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# The Catholic Religion and the Protestant Faith

## CHAPTER I

### THE BLESSED TRINITY

PROT.—Cardinal Gibbons, before we start to argue, let us have an understanding as to what we are going to argue about. As head of the Roman Catholic Church in America and as a learned, able and brilliant man, you have written a book, under the title, "*The Faith Of Our Fathers*"; and you have seen your book run into the eighty-third edition, put out in nearly a million and a half copies, translated into most of the languages of Europe and greatly influencing especially the American and English people. Tell us, frankly, what is your dominant wish as expressed in this book.

CARD.—The extinction of Protestantism (55.2)\*—that the day may be hastened—when all Christians will advance with united front, under one Common Leader (120.1).\*

PROT.—Thank you, Cardinal. You make it clear that you, as the Head of the Catholic Church, would have Protestantism to "perish" and "disappear" in America, that you might unite all American Christians, under the leadership of the Pope in Rome (55.3).

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\*(55.2) \*(120.1) Reference figures showing pages and paragraphs wherein quotations are found.

Yet, in your first chapter you discuss "The Blessed Trinity, The Incarnation," etc., in such ways as to commend yourself to all good Protestants; and we can have no argument with you on this chapter. But how could you conscientiously tear down Protestantism, if that were possible, and hold the whole field of religious propaganda for the Roman Catholic Church alone?

## CHAPTER II

## THE UNITY OF THE CHURCH

CARD.—The true Church must be united in the belief of the same doctrines of revelation, and in the acknowledgment of the same pastors (5.1).

PROT.—From the Scriptural point of view, that is only partly true, as we shall see later. Yet, upon it you are preparing to build the whole Roman Catholic system, and deny that Protestantism is any part of the true church.

CARD.—Heresy and schism are opposed to Christianity (5.1).

PROT.—Not everything that you call heresy and schism (5.1).

CARD.—By heresy a man rejects one or more articles of the Christian faith.

PROT.—Yes, but he can reject many articles of the Catholic religion, without being a heretic.

CARD.—By schism, he spurns the authority of his spiritual superiors (5.1).

PROT.—Why, Cardinal, a man has no spiritual superiors, except in the Divine Trinity. But, let us understand what you are driving at. Later, you mean to say that Protestants are all heretics and schismatics, and are therefore opposed to Christianity, because they reject the Pope and many Papal doctrines. But prove it. FACE THE FACTS.

CARD.—Our Saviour requires this unity of faith and government (5.1).

PROT.—Unity of faith, but not of government.

CARD.—In His admirable prayer immediately before His passion, He says, "I pray for them also—who shall believe on me; and that they all may be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us" (Jno. 17:20, 21). The unity of the church is the most luminous evidence of the Divine mission of Christ.

PROT.—You superimpose on the Scripture, Cardinal. In this passage, Jesus said nothing about "The unity of the church," or of "a government." He prayed for the unity of believers in the Father and Himself. That is a purely spiritual unity. In these days, the leading Protestant denominations manifest such a unity in Christian fellowship, without unity of church government; and it might be maintained even between good Catholics and good Protestants, if you priests did not quench the spirit of interdenominational fellowship, by restraining your members from worshiping with other Christians.

CARD.—St. Paul ranks schism and heresy with the crimes of murder and idolatry, and he declares that the authors of sects shall not possess the Kingdom of God (Gal. 5:20, 21), (5.2).

PROT.—Again, you insert your own words into the text, in order to get out of it what you wish. In this passage, the Apostle Paul says nothing about the "authors of sects."

The first mention of heretics or schismatics is found in I Cor. 1:10-12, where some of the Corinthians were saying, "I am of Paul"; and some, "I am of Apollos"; and some, "I am of Cephas" (Peter); and only some, "I am of Christ." That is, the most of the Corinthians

were for Paul, or Apollos, or Peter more than for Christ.

Now, seriously, Cardinal, was it not in those schisms that the seed of the Roman Catholic Church was sown? "We are of Peter," said the Peterites, more than of Christ. Does not that make your church, Cardinal, one of the most ancient of heretical and schismatical of churches? Anyway, should you think that, because your Church is the biggest schism and most heretical of heretics, it is, therefore, authorized to override all other heretics and schismatics in Christendom?

However, if it was a crime for men to start sects, then the Peterites were more guilty than any others. After Paul had rebuked the schismatics, the Paulites and Apollosites disappeared; but the Peterites persisted until they set up a Pope and called him "the Successor of St. Peter."

CARD.—In his Epistle to the Ephesians, St. Paul insists on unity of faith in the following emphatic language: "Be careful to keep the unity of the spirit in the bond of peace" (Eph. 4:3–6), (6.1).

PROT.—That's a very fine passage of Scripture, Cardinal; but it doesn't help you any. It doesn't suit your purpose. What you contend for is unity in Peter and Pius XI, under the Papal system, and often your church has disturbed the peace of the world by insisting on unity in the Pope, instead of Christ who alone is made "The bond of peace."

CARD.—Unity of government is not less essential than unity of doctrine (6.2).

PROT.—Unity of government is not at all essential when there is "The unity of Spirit" (Eph. 4:4).

CARD.—Our Divine Savior never speaks of His *Churches* but of His *Church* (6.2).

PROT.—Why, Cardinal Gibbons! I am amazed that



a man of your learning and standing would make such a slip. You must be napping. The Savior Himself spoke of "the seven churches which are in Asia" (Rev. 1:4) and of "what the Spirit saith unto the churches" (Rev. 2:11); and more than 28 times the Bible mentions "Churches," (See I Cor. 16:19; II Cor. 8:1; II Tim. 1:4).

CARD.—He does not say, "Upon the rock I will build My Churches," but upon this rock I will build My Church."

PROT.—Nevertheless, Jesus conceives of His "Church" as made up of many "Churches"—even if you can't see it that way.

CARD.—From His Words we must conclude that it was never His intention to establish or sanction various conflicting denominations (6.2).

PROT.—No, you are not obliged to draw such a conclusion. Such a conclusion would prove too much for you. It would prove that it was not His intention to establish or sanction the Roman Catholic Church; for the Catholic Church is certainly a "conflicting denomination." It conflicts with all other denominations, and often it conflicts with the very Word of God Itself.

CARD.—As the Church is a visible body, it must have a visible Head (6.2).

PROT.—As humanly organized, the churches are visible; but as Divinely maintained, The Church is invisible. "The Kingdom of God cometh not with observation," said Jesus. Therefore, the churches that make up The Church need no visible head over all. (Lk. 17:20).

CARD.—In Christ's Spiritual Kingdom, there must be one Chief to whom all owe spiritual allegiance (7.1).

PROT.—Yes—but He is not a Pope—He is Christ;

and when you set up a man to assume that office, it's nothing short of an usurpation.

CARD.—There must be one form of ecclesiastical government; one uniform body of laws which all Christians are bound to observe.

PROT.—That's only a Papal notion. Jesus said, "Search the Scriptures"; and if you do that, you will find nowhere that He spoke of a "form of government," or that the Apostles established an inflexible form of church government.

CARD.—Our Saviour calls His Church a sheepfold. "And there shall be one fold and one shepherd" (Jno. 10:16), (7.2).

PROT.—No, He did not. Figuratively, His Church is rather a collection of sheep. The sheepfold is the space, surrounded by walls, into which the sheep are gathered for safety. In the religious sense, it is the state of salvation, or Christian security. It is wider than any one church—not so narrow as the Roman Catholic. It is as wide as the Goodness and Mercy of God. So, of course, there is "one fold and one shepherd"—who is Christ—for all Christians of whatever name.

CARD.—All the sheep of a flock . . . obey the same shepherd.

PROT.—Yes.

CARD.—They should listen to the voice of one Chief Pastor (7.2).

PROT.—Yes. That's true as far as it goes. But why don't you reveal your objective, and be done with it—that the Pope is the "one shepherd," the "one Chief Pastor," instead of Christ—if you are not trying to mislead your people?

In quoting from this 10th chapter of John, how could you have ignored verses 1, 7, 9, and 11? Jesus

said, "Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber" (1). "I am the door of the sheep. All that come before me are thieves and robbers" (7, 8). "I am the door: by me, if any man enter, he shall be saved, and shall go in and out, and find pasture" (9). "I am the good Shepherd: the good Shepherd giveth his life for his sheep" (11). And yet, you would have every soul in Christendom to enter by the Pope, and follow him, no matter where he leads. But, as a true teacher of Christianity, you should show the people that Christ, and not the Pope, is the Good Shepherd.

CARD.—They should carefully shun false teachers (7.2).

PROT.—Certainly, they should; and yet, here at the outset, you yourself are not true to the Scriptures; and in endorsing your teachings, the Pope is not true, either. Get another text, Cardinal.

CARD.—His Church is compared to a human body. Even so our Lord ordained that His Church, composed of many members, should be united to one supreme visible Head (Rom. 12:2-5), (7.3).

PROT.—No, my dear Cardinal—He did not say "visible Head," but "We being many, are one body in Christ"—Presbyterians, Methodists, Baptists, Lutherans, Episcopalians, etc., and even the best Catholics—all "members of one body." But no Pope could be the Head of such a body. Only Christ can; and He is not visible. Try another one.

CARD.—The Church is compared to a vine. "I am the vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit" (Jno. 15:1), (8.1).

PROT.—And still you are wrong. Jesus didn't say,

"The Church is the vine," but "I am the vine." The churches are the large branches; and the individual members are the little branches, or twigs, all drawing spiritual life—not from a Pope, but from Christ. But in your overweening zeal to put something else in the place of Christ, you "Wrest the Scriptures" and destroy the vital meaning of such passages as teach spiritual union with the Saviour; and

"Of all the Arts sagacious dupes invent,  
To cheat themselves, and gain the world's assent  
The worst, is Scripture warped from its intent."

Find another text, Cardinal. Not one of these that you have quoted, teaches your idea of Church Unity.

CARD.—God could not be the Author of various opposing systems of religion (8.3).

PROT.—Well, your system is an "opposing system," opposing all other systems, no matter how true they are to the Word of God. Then, who is the author of your church? Let us "*face the facts*": It is absurd to think that because your church is the biggest and has been able to override other churches for centuries, it is the only one that is approved of God. We may question whether the Papal Church is approved of God at all.

CARD.—I see perfect harmony in the laws which govern the physical world that we inhabit—Why should there not be also harmony and concord in the spiritual world, the Church of God? (8.4–5).

PROT.—Doubtless there will be, when people generally are sufficiently imbued with the Spirit and teachings of Christ—but not until we stop trying to unite the world on a Pope, or on any man's "system" of doctrines or government, and just unite on Christ as "the bond of peace, in the unity of the Spirit."

CARD.—It is clear that Jesus Christ intended that

His Church should have one common doctrine which all Christians are bound to believe (9.1).

PROT.—Yes—and it is summed up in these words: “Believe on the Lord Jesus Christ; and thou shalt be saved.”

CARD.—And one uniform government to which all should be loyally attached (9.1).

PROT.—You speak for the Pope, Cardinal, but not for Christ. Jesus never taught a “uniform government,” or a “system” of doctrines; and none of our systems, as fine as some are, are infallible; and the Papal system is even fuller of flaws than most others.

CARD.—The multiplicity of sects in this country with their mutual recriminations—(9.2).

PROT.—Now, now, Cardinal! You are behind the times, if you think that the leading Protestant denominations are so hostilely divided as the Catholics are from the Protestants.

CARD.—It is the scandal of Christianity (9.2).

PROT.—Well, there is a worse scandal. Can't you guess what it is? It's the Catholic recrimination of all denominations but the Catholic, and refusal to affiliate with them in any Christian work or worship. The Protestants are more Christian-like than that.

CARD.—Each particular denomination is divided into two or more conflicting branches (9.2).

PROT.—Not “conflicting,” Cardinal. But if you had truly studied Protestantism, you would have to acknowledge that the different Protestant denominations are drawing closer and closer together in genuine Christian fellowship, to the end that eventually “We may all come into the unity of the faith, and of the knowledge of the Son of God.” The Roman Catholic Church alone, stands aloof, as an unyielding barrier against universal Christian unity (Eph. 4:3).



CARD.—Where, then, shall we find this essential unity of faith and government? I answer, “Nowhere save in the Catholic Church” (10.3).

PROT.—Why boast of it—since it is centered, not in Christ, but in a mere man as its “Supreme Head” who is himself often at fault in teaching and conduct?

CARD.—The number of Catholics in the world is computed at three hundred millions (10.3).

PROT.—The Hindus in the world outnumber the Catholics. But bigness, or great numbers, never did make anything right. Jesus said, “Fear not LITTLE flock; for it is your Father’s good pleasure to give you the Kingdom” (Lk. 12:32).

CARD.—Her creed is now identical with what it was in past ages (11.2).

PROT.—So, you confess it: If your church was right a thousand years ago, it is still right; but if it was wrong in the Dark Ages, it is still wrong.

CARD.—All the members of this vast body of Catholic Christians are intimately united to one visible Chief (11.3).

PROT.—I thought so. They are united to a mere man. But the vital question is: Are they at all united to the one invisible Head, who is Christ?

CARD.—The faithful of each Parish are subject to their immediate Pastor. Each Pastor is subordinate to his Bishop, and each Bishop of Christendom acknowledges the jurisdiction of the Bishop of Rome, the successor of St. Peter and Head of the Catholic Church (11.3).

PROT.—And “The Head of the Catholic Church,” the Pope, is subject to nobody, and to nothing. That makes the Roman Catholic Church the largest and strongest organization in all the world, and the Pope the chief of autocrats and dictators upon earth.

In this matter, we can see eye to eye, Cardinal. The Pope rules more people than any other autocrat has ever ruled. According to your statement, Cardinal. He dictates to three hundred millions of people, telling all the Catholics the world over what they must believe and do. Through the Bishops and Priests, even in America, the Catholics are subject to the Pope. So, when he says to the American Catholics, "Capture America, and administer its affairs to the advantage of the Catholic Church," you are all subject to his orders. You, yourself, have said so.

CARD.—As the acts of all the councils, and the history of every definition of faith show . . . every inquiry was directed to this one point—whether the doctrine in question was contained in the Sacred Scriptures or in the Apostolic traditions (12.2).

PROT.—That is, when you teach some doctrines that are not found in the Sacred Scriptures, you say that they are "contained in the Apostolic Traditions"—whatever that may mean. But Jesus said, "Ye reject the commandment of God, that ye may keep your own tradition," "teaching for doctrines the commandments of men" (Mk. 7:7, 9; 12:3; 13:1).

CARD.—When it becomes necessary to defend certain points of Catholic doctrine against the insidious attacks of heretics they are more carefully studied.

PROT.—*Heretics?* Do you know what that means, Cardinal? It comes from the Greek word *hairetikos*, which means to choose, to take, to appropriate, to follow false doctrines rather than the true. Hence, the Catholics were the real heretics—because they preferred the glamour of Catholic ceremonies to the simple ordinances of the Apostolic Church, chose *tradition* when the Bible didn't suit their purpose, and

enthroned a Pope to take the place of Christ as "Head of the Church."

But the Catholics were smart enough to pin the *opprobrium* on the Protestants, and play it up against them until it lost its significance. And now, as applied to the Protestants, it must mean, to choose right instead of wrong, to follow the Bible and Christ instead of Catholic doctrines and the Pope. In this sense we *are* "heretics"; and we feel honored to be called that by you.

CARD.—In the beginning many truths might have been proposed somewhat obscurely—because there was no heresy (13.3).

PROT.—So, when the "heretics" began to point out that the Catholics were teaching doctrines not in the Bible, your reply is that they were all there, but, being "proposed somewhat obscurely," heretics couldn't see them. Is that right?

CARD.—It may happen that some articles are now universally believed in the Church, in regard to which doubts and controversies existed in former ages (13.3).

PROT.—And that is the reason why the Roman Church didn't discover—

The advisability of withholding the cup from the laity, until the Council of Trent, in 1414—

The doctrine of Purgatory, until the Council of Florence, in 1439—

The doctrine of Seven Sacraments, until 1439—

That Tradition is of equal authority with the Bible, until the Council of Trent, in 1546—

That the Apocryphal books were of equal authority with the Bible, until 1546—

That the Pope was infallible, until 1870, etc., etc.

But, Cardinal, if these doctrines were really of Authority and half as important as you seem to think they

are, do you believe they would have been "proposed" so "obscurely" that the Church could not find them in a thousand years?

CARD.—There are many things which lay hidden in the Scriptures, and when heretics were cut off they vexed the Church of God with disputes; then the hidden things were brought to light (14.1).

PROT.—Now, honestly, Cardinal, wasn't it this way: When the "heretics" discovered so many errors in the Roman Catholic system, the Roman Catholic rulers began to search the Scriptures for obscure passages—passages not clear in meaning—which they twisted into doctrines which are not really taught in the Bible, but which they bolstered up with *traditions*—to silence the objectors and appeal to the credulous? The Apostle Paul says something about "hidden things" and "handling the Word of God deceitfully" (2 Cor. 4:2).

As a matter of fact, for more than three hundred years, the churches did business without a Bible—with only fragments of the Sacred Scriptures, which had been scattered throughout Christendom. During that time, the Roman Catholic Church was evolved—evolved largely out of Traditions and "The wisdom of men"—and fashioned after the ideals of an imperialistic government, which had been popular with the Romans. Then, in the providence of God, to meet one of the greatest needs of the ages, the different parts of the Holy Scriptures were brought together and put into one Book, and presented to the Churches—which was accepted as the Holy Word of God. And now, the Spirit of God said to the churches: Take this Bible, and correct your errors. Amend your doctrines and ordinances, until, in all things, they are conformed to God's Truth. But instead of doing that, The Roman Catholic Church has spent sixteen centuries trying to

make the Scriptures fit all her doctrines and tenents and prove that she alone is right, and that "heretics," or Protestants, have no Divine sanction upon earth. It can't be done, Cardinal. The most essential truths of Christianity, are not taught straight in the Catholic Church.

But Have you anything good and true in the Catholic Church, which is not to be found in Protestantism?



## CHAPTER III

## THE HOLINESS OF THE CHURCH

CARD.—Holiness is a mark of the true Church (16.1).

PROT.—Do you think that the Catholic Church is any more holy than Protestant Churches—or even as holy?

CARD.—In the Creed we say, “I believe in the Holy Catholic Church” (16.1).

PROT.—We Protestants say that some times, too. But when we say it, we mean something greater and finer than you Roman Catholics do. In our Creed “The Holy Catholic Church” means “The Whole Church of Christ,” not just one of its branches.

CARD.—The Catholic Church is a society founded by our Lord Jesus Christ for the sanctification of its members (16.2).

PROT.—The Roman Catholic Church was no more founded by the Lord Jesus Christ, than the humblest Protestant Church—not as much so.

CARD.—This church places His image over our altars and admonishes us to “Look and do according to the pattern shown on the Mount” (17.1).

PROT.—And there you err seriously. You *do not* place the image of *Christ* over your altars. You *Cannot*. It's only the image of a man, made from the imagination of a mere man. No artist can make a true image of Christ out of wood, or stone, or gold, or silver; and when you put a material image of a mere man over your altars, and call it Christ, you pervert the

true image of the Son of God, which should be enshrined only in Christian hearts—to say nothing of the Law of God which you violate.

CARD.—The moral law which The Catholic Church inculcates on her children is the highest and holiest standard of perfection ever presented to any people (18.2).

PROT.—Do you mean to insinuate that you people have a higher and holier law than Protestants have, or that is in the Bible and that it is independent of the Laws of God?

CARD.—The Catholic preacher does not amuse his audience with speculative topics of political harangues. He preaches only “Christ and Him Crucified” (18.3).

PROT.—Why, Cardinal? You astonish me. Not so long ago, I heard two sermons by a Catholic Priest—one on Purgatory, and the other on the Rosary; and here in your book—which “embraces instructions and discourses before mixed congregations”—you teach “The Supremacy of Popes,” the “Infallibility of the Popes,” “Sacred Images,” “The Sacrament of Penance,” “Indulgences,” and many other doctrines which are neither found in the Bible nor have any relation to the Crucifixion of Christ. What are we to think of the Papal way of handling the Word of God?

CARD.—Not only are Catholics instructed in church on Sunday but they are exhorted to peruse the Word of God and Manuals of devotion, at home (19.3).

PROT.—I hope you make it as emphatic as Protestants do when they teach both children and adults that “The only rule which God hath given to direct us how we may glorify and enjoy Him, is contained in the Scriptures of the Old and New Testament,” and that you urge every man, woman and child to have his own Bible, and study it daily.

And yet, in your own catechism which was adopted in one of your councils of Baltimore, and given your own endorsement, Cardinal Gibbons, I find not a word directing children or adults to seek religious guidance in the Bible. But they are told that they must get their religious instructions from "The Church"—The Priests. How are we to account for this oversight in your Catechism, if you exhort your people "to peruse the Word of God?" By what means do they grow in grace daily?

CARD.—Our books of piety are adapted to every want of the human soul, and are a fruitful source of sanctification (20.1).

PROT.—You mean that they get along very well without the Bible? Maybe so—as you Catholics see the need of the human soul; but they can't take the place of the Bible. Jesus prayed for His disciples: "Sanctify them through thy truth: Thy Word is truth" (Jno. 17:17). However, you Catholics might be greatly benefited by reading some of the best Protestant books on piety and devotion—if you didn't forbid everything that has not the Catholic Label.

CARD.—You will search in vain outside of the Catholic Church for writers comparable in unction and healthy piety to such as I have mentioned. Compare, for instance, Kempis with Bunyan's *Pilgrims Progress* (20.2).

PROT.—You are giving the Catholic estimate on Catholic works. But Protestants are willing to leave it to "The Judge of all The Earth" to say whether Thomas A. Kempis, or John Bunyan will stand ahead in the final reckoning.

CARD.—Protestants also publish Kempis, though sometimes in a mutilated form (20.2).

PROT.—And Catholics would do well to publish Pil-

grims Progress and other choice Protestant books, and recommend them. But your eyes seem closed to every good that does not bear the imprimatur of the Catholic Church. That shows that you are not as loyal to Truth as Protestants are. You are more devoted to your Church, than to Truth.

CARD.—The Church gives us not only the most pressing motives, but also the most potent means for our sanctification (20.4).

PROT.—Your church can give none more pressing or potent, than are given in the Bible, and in language so straight and unequivocal that “The wayfaring man though he be a fool, need not err therein”—if you would familiarize your people with Bible terms.

CARD.—The Church reaps among her children the most abundant fruits of holiness (22.2).

PROT.—You claim too much—or maybe you are satisfied with too little. As fruits of your church, you will have to admit that many of your “Holy Fathers,” even Popes themselves have been anything else than Holy; and “Like Priest, like people.”

CARD.—In every age and country she is the fruitful Mother of saints. Our ecclesiastical Calendar is emblazoned with the list of heroic martyrs. Every day in the year is consecrated to a large number of saints (22.2).

PROT.—That spells nothing. The “saints” themselves were often wicked. It is easy to have Catholics canonized, who have done notable service to the Catholic Church. Even Joan of Arc—whom the Catholics burned at the stake in 1431—was canonized as a saint by Pope Pius X in 1920. Maybe she was a real saint when she was suffering martyrdom, but the Bishops who had her burned at the stake were fiends; and why did the *Holy Church* wait four hundred and

eighty-nine years to recognize her? Is that what you call holiness?

CARD.—In our own times, in every quarter of the globe, the Church continues to raise up saints worthy of the Primitive days of Christianity (22.3).

Prot.—But what does that signify? Though you claim to have been in existence as a church nearly 2,000 years, you need yet to learn the Bible meaning and value of a Saint. The word is translated from the Greek *haggios* which means anyone who has been set apart to the service of God. In this true sense, Protestantism can count its millions of Saints and martyrs. But we don't take just a few from among the rest, and set them up as SAINTS, or super-human beings, above their fellow-saints in order to "emblazon" our records with their names, or have creatures to worship besides the Creator. For your purpose, any high up man or woman who has been conspicuously devoted to "The Church is eligible to be sainted."

CARD.—Who is a stranger to the Church's consecrated virgins—those sisters of various orders who in every large city of Christendom are daily reclaiming degraded women from a life of shame (23.1).

Prot.—In those virgins and Sisters of charity, whom the priests exploit, lies the chief strength of the Catholic Church. Of them all mean speak well, and they win more non-Catholics than all the priests do. Maybe they are all saints. But why don't you canonize *them*, and do it now, while they are living and working for you, if your church is holy enough to do justice to all?

CARD.—It must not be imagined that, in proclaiming the sanctity of the church, I am attempting to prove that all Catholics are holy (23.3).

Prot.—The holiness or unholiness of a church can



be determined only by the sum total of the lives of its members, from the highest to the lowest.

CARD.—I am sorry to confess that corruption of morals is too often found among professing Catholics. Too many of them, far from living up to the teachings of their church, are sources of melancholy scandal (23.3).

PROT.—That's an honest confession, Cardinal, which is good for the Catholic soul; and we Protestants will join with you in making it concerning our people. Neither Catholic Churches nor Protestant Churches are infallible in holiness.

CARD.—But it should be borne in mind that neither God nor His church forces any man's conscience (23.4).

PROT.—And yet, we cannot forget that "The Holy Catholic Church" has put to death thousands of Protestants for rejecting the Papal system and taking the Bible as "The only infallible rule of faith and practice."

CARD.—The church is animated by the Spirit of her Founder, Jesus Christ. "He came into the world to save sinners." "He came not to call the righteous but sinners to repentance." He was the Friend of Publicans and sinners that He might make them the friends of God (1 Tim. 1:15), (24.2).

PROT.—Yes, that's true of *Him*. But when the Roman Catholic Church held Europe in the hollow of her hand for so many centuries, if she had been really animated by the true Spirit of Jesus Christ, the history of the world would have been written differently. There wouldn't have been so many wars. The bloody and fiery trials of religious persecutions would have been unnotable; and the Europeans would be a more noble and peaceable people today.

CARD.—The parable descriptive of the Church, clearly teaches us that the good and bad shall be joined

together in the church as long as her earthly mission shall last. "The Kingdom of God is like a field in which the cockle is allowed to grow up with the good seed until the harvest time" (Mat. 13:24-30. 36-43), (25.1).

PROT.—Cardinal, you have missed the main points in this parable. In the first place, Jesus didn't say, "The field is the church," but, "The field is the world," and second, He didn't say, "cockle," but "tares." The tares were a species of darnel, an imitation of wheat, sometimes called "bastard wheat," which was supposed to be poisonous or stupifying when mixed in the bread of good grain. Moreover, they were of such hardy growth that they would sometimes choke out the good wheat.

In the religious sense, the tares would represent hypocrites, or counterfeits of Christianity, who are not what they pretend to be. Whether they are Catholics, or Protestants, or some of both, God only knows; and no man on earth could separate the false Christians from the true.

CARD.—The occasional scandals existing among members of the church do not invalidate or impair her claim to sanctify (26.2).

PROT.—But her pretensions to a superior holiness which she does not possess and her efforts to force out of the field all who follow the Bible instead of the Pope, would seem to indicate the tares in "the field which is the world."

CARD.—The cockle that grows amidst the wheat does not destroy the beauty of the ripened harvest (26.2).

PROT.—I beg your pardon—the tares (not cockle), being of a hardy and malignant growth, often choked out much of the wheat—which showed the malicious-

ness of the enemy who sowed them. Before they fruited or "headed out," the plants promised to make fine wheat. But they didn't.

CARD.—It cannot be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary (26.3).

PROT.—Yes, we agree on that. During the middle ages the tares had overrun Europe, and had choked out nearly all the wheat, and whenever men dared to sow the good seed, they were persecuted.

CARD.—But how was this reformation of morals to be effected (26.3)?

PROT.—Just like it was effected—courageous men rising up with holy zeal, to sow the good seed, baring their lives to all "The fiery darts of the wicked ones"—preaching against the moral corruption and Scriptural perversions of the Papal church. That's the only way it could have been done.

CARD.—The proper way of carrying out this reformation was by battling against iniquity within the church (26.4).

PROT.—Now, Cardinal, you know it could never have been done in that way. Effort after effort to reform the Papal church from within, was crushed. At first, even Martin Luther had no intention of breaking away from the Catholic Church—until the berobed prelates summoned him to the Diet of Worms, and refused to let him speak, but commanded him peremptorily, to "recant"—to renounce the truth which he had found in the Bible; and it was only a stratagem of his friends, that saved him from the fiery stake. Seizing him, and handling him roughly, as if they were his enemies, they rushed him back into Germany, and locked him up in Wartburg castle, for safety, where

he worked on a translation of the Bible into a language which the people could read and understand.

CARD.—There was not a single weapon which men could use in waging war with vice outside of the Church which they could not have wielded with more effective power when fighting under the authority of the Church (26.4).

PROT.—There is but one weapon that could have been used effectively anywhere, inside or outside of the church—"The Sword of the Spirit which is the Word of God" (Eph. 6:11-18). But the corrupt prelates would not permit it to be used inside the church, "against spiritual wickedness in high places"—The wickedness of Popes and Cardinals and Bishops. So, the reformers had to wipe off the dust of their feet against the Papal church, and many times to flee for their lives.

CARD.—With the same weapons the Church went to work with right good will, and effected a moral reformation in the sixteenth century (27.2).

PROT.—It was the Papal dogmas that the "Church" went to work with. Not much of a reformation was that, if we are to judge a tree by its fruits, its fruits in Europe then and now. But why didn't the Catholic Church start a reformation a long time before that? For centuries she had been desperately in need of it.

CARD.—She was the only effectual spiritual reformer of that age (27.2).

PROT.—So, you would steal the crown that has been won by the true Reformers, and rightly worn by them for centuries, and with it crown the notables of the Church of Rome, who still went on deforming.

CARD.—What was the Council of Trent but a great reforming tribunal (27.3)?

PROT.—But why didn't that council get down to

work until 1546, after Martin Luther was dead? And what did it reform? Well, it gave some attention "to the reformation of abuses among the clergy and the laity"—whatever that may mean. But its most notorious works were, to put "sacred tradition on a par with Scripture," include the Apocryphal writings in the Bible, condemn the Apostle Paul's great doctrine of "Justification by Faith," endorse Purgatory, the "veneration due to saints," and the doctrine of Indulgences (which had aroused Martin Luther to take up the cudgel against Papal abuses), and declared the Popes infallible—the Popes under whom the church had become so corrupt.

That was no reformation at all. It was only a stalemate to the true Reformation.

CARD.—Salutary fruits of its legislation are reaped even to this day (27.3).

PROT.—That's tremendously true—if you choose to call such fruits "Salutary." Through that Papal council and the Inquisitions and Jesuit activities, Protestantism was almost stamped out in Europe; and the fruits have been continued ignorance of God's truth and continual wars on that distracted continent—even to this day.

CARD.—St. Charles Borromeo was the greatest reformer of his time (27.4).

PROT.—Borromeo? Oh, yes, I believe he is mentioned in the Standard Encyclopedia. But while he was yet in swaddling clothes, Luther and Calvin and Knox and Zwingli were clearing the way out of the jungles of religious ignorance. So, properly, while to Borromeo is given only an inch and a half of space in the Encyclopedia, to Luther and Knox each is devoted twelve inches, and to Calvin sixteen. However, to make the Catholic pet look great beside real reformers,



in 1610, Borromeo was *Canonized* as a Saint, by Pope Paul V.

CARD.—St. Ignatius of Loyola and St. Alphonsus, with their companions, were conspicuous and successful reformers throughout Europe (27.4).

PROT.—*St. Ignatius Loyola!* That fanatic, who organized a wicked society and called it by the holy name of Jesus—the *Jesuits*, or Society of Jesus—the Jesuits, whose special service was to stall and suppress the Protestant Reformation—The Jesuits, whose name soon became a synonym for all that is crafty and atrocious—yes, The Jesuits, who, because of their lawless activities, “have at one time or another, been expelled from almost every country in Europe” (Standard Ency.); and yet, their founder, Ignatius Loyola, in 1622, was canonized as a “Saint.” Are these fair samples of the “Saints” and “saintly reformers” of whom you boast?

CARD.—How do Luther, and Calvin and Zuinglius compare with these genuine and saintly reformers (27.5)?

PROT.—Ask any reliable history or encyclopedia.

CARD.—The private lives of these pseudo-reformers were stained by cruelty, rapine and licentiousness (27.5). (Meaning Luther, Calvin, Zuinglius, etc.).

PROT.—Cardinal Gibbons, if you, as the one time Head of the Roman Catholic Church in America, can't promote your Church, except upon base slanders against the notably great and godly Reformers, that is proof positive that your Church is neither holy nor deserving of perpetuation. “Thou shalt not bear false witness.”

CARD.—As a result of their propagandism, history records civil wars, and bloodshed, and bitter religious strife (28.1).

PROT.—True history records that the greatest and wickedest of wars have always occurred where Roman Catholics had dominated; and, as a learned man, Cardinal, you must know that Protestants didn't draw a sword until they were forced to do it in self-defense, when the Papacy decreed that they must renounce the truth and give up their faith, or be exterminated.

CARD.—They dismembered Christianity into a thousand sects (28.1).

PROT.—Better to have a thousand "sects" all studying the Bible and trying to get right, than one big corrupt ecclesiastical organization solidly following the dogmas that had made prelates corrupt and overbearing.

CARD.—These faithless citizens fly from the citadel which they had vowed to defend, and overturn the very altars before which they previously sacrificed as consecrated priest.

PROT.—Cardinal Gibbons, you have confessed "That corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation," and that "laxity of discipline invaded even the sanctuary" (26.3). Well, then when the Reformers, like Luther, Calvin, Zwingli and Knox, saw those lamentable conditions in Christendom, and found by actual experience that they only risked their lives in trying to reform the established Church from within, they obeyed the Divine injunctions: "Come out from among them and be ye separate, saith the Lord." And "have no fellowship with the unfruitful works of darkness (Rev. 18:4) (2 Cor. 6:17; Eph. 5:11).

CARD.—What a noble opportunity they lost of earning for themselves immortal honors from God and man (28.3).

PROT.—Don't you know that in the sacrifices they

made as Reformers, they have received greater honor of undying gratitude from God and God's true people, than the Catholic Church had to give?

CARD.—If they had fought with the Catholic reformers against impiety, they would be hailed as true soldiers of the cross (28.3).

PROT.—Well, aren't they? Notice the approving space that is devoted to them in all true Church histories and standard encyclopedias. But, Cardinal, you know full well that real Reformers wouldn't have been permitted to preach their convictions within the Roman Catholic Church.

CARD.—They would have been welcomed by the Pope, the Bishops and clergy (28.3).

PROT.—Welcomed as victims of a holocaust, like John Huss, Tyndale and Savonarola, who had been burned at the stake for their Reformation doctrines.

CARD.—They might be honored today on our altars (28.3).

PROT.—Yes, they were worthy of the highest honors that could be paid to men—couldn't you have them canonized yet—as you did to Joan of Arc, four hundred years after you burned her at the stake?

CARD.—They might have a niche in our temples, side by side with those of Charles Borromeo and Ignatius Loyola (28.3).

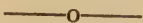
PROT.—“Horrors!” I seem to hear voices from their graves, protesting, “No, thank you, we don't care to be numbered with those who led a bogus reform to offset the real Reformation for which thousands gave their lives.”

CARD.—Instead of a divided army of Christians, we should behold today a united Christendom, spreading itself irresistably from nation to nation and bringing all kingdoms to the knowledge of Jesus Christ (28.3).

PROT.—Under the Roman Catholic Church, that was impossible. When the Reformers came into the scene of action, the Church of Rome had practically all Europe in her hands. But she was not leading the people to a true knowledge of Jesus Christ; and if those Protestants had remained in the Catholic Church “recanted” when commanded to recant—renounced their convictions when commanded to renounce them—preached to suit the Pope and profligate prelates, there would probably never have been a reformation, inside or outside of the Church; and we should behold today a world still living in the darkness of religious ignorance.

I have been somewhat surprised, Cardinal, that you speak of your Church as having effected a reformation within herself in the Sixteenth Century. Isn't it the boast of Catholics generally, that your Church has never needed a reformation—that she has always been the same from Apostolic days to the present time—always infallible? However, if the Roman Catholic Church, provoked, as she was to better works by the Protestant Reformers, did in any sense reform herself, she has not yet been reformed enough to merit the title which you Catholics have given to yourselves—“The Holy Catholic Church.” You are a long way from that.

The Protestant Churches, that have never been much given to boasting of their holiness, are showing the marks of true holiness more than the Catholic Church does (Read the 13th chapter of First Corinthians).



What else do you claim for your Church that you would not credit to Protestant Churches?

## CHAPTER IV

### CATHOLICITY

CARD.—That Catholicity is a prominent note of the true Church is evident from the Apostles' Creed, which says, "I believe in the Holy Catholic Church" (29.1).

PROT.—The "Apostles' Creed" is not the *Apostles'* creed. There is no evidence that any of the Apostles ever heard of it. However, that's a very good creed, when rightly understood. But no matter how often you repeat it, it can never make the Roman Catholic Church "The Holy Catholic Church."

CARD.—The word *Catholic*, or universal, signifies that the Church is not circumscribed in its extent nor confined to one race of people but that she is diffused over every nation of the globe and counts her children among all tribes and peoples and tongues of the earth (29.1).

PROT.—Cardinal, you have made your definition too narrow. You should have included all denominations of Christians. According to Thayers Greek Lexicon and the Standard Dictionary, the word *Church* (Greek, EKKLESIA) means "any assembly of Christians gathered for worship," "any religious society or body"—hence, any sincere group or organization of people who meet together, with Jesus in their midst (Mat. 18:20), to worship God and propagate His Truth. "The whole body of Christians scattered throughout the earth; collectively, all who worship and honor God and Christ in whatever place they may be," with "comprehensive understanding." In all this, the Roman Catholic Church falls far short.



CARD.—When our Saviour gave commission to His Apostles he assigned to them the whole world as the theatre of their labors, and the whole human race, without regard to language, color, or nationality as the audience to whom they were to preach (29.3).

PROT.—Yes.

CARD.—Within thirty years after the Saviour's Crucifixion, the Apostle of the Gentiles was able to say of the Romans; "I give thanks to my God through Jesus Christ because your faith is spoken of in the ends of the world" (Rom. 1:8), spoken of assuredly by those who were in sympathy and communion with the faith of the Romans (30.3).

PROT.—Certainly; for at first, the Roman Christians had a simple Apostolic faith.

CARD.—St. Irenaeus, writing at the end of the second century, tells us that the religion so marvelously propagated throughout the whole world was not a vague, ever changing form of Christianity, but that this faith and doctrine and tradition preached throughout the globe is as uniform as if the Church consisted of one family, possessing one soul, one heart, and as if she had but one mouth" (30.2).

PROT.—Yes, so long as the disciples preached the pure and simple Gospel of Christ, straight, with fiery zeal and singleness of purpose, they seemed to be capturing the world. But as soon as the Papacy was established in Rome, "The unity of the Spirit" was broken, and the churches began to wrangle over jurisdictions.

CARD.—Catholicity, or universality is not to be found in any, or in all, of the combined communions separated from the Roman Catholic Church (32.3).

PROT.—Nor in the Roman Catholic Church by itself. According to the meaning of the word, Catholicity can be found only in all Christian sects and de-

nominations put together. Consulting the same Lexicon and Dictionary, we find that the word "Catholic" (Greek, KATHOLIKOS) means, the whole of anything, its entirety, including all its constituent parts. Likewise, "Catholicity" means comprehensive, broad-minded in belief, tastes and views, and free from sectarian narrowness and exclusiveness. No one denomination can be "The Catholic Church."

CARD.—The schismatic churches of the East have no claim to the title because they number not more than sixty million souls (32.3).

PROT.—They have as much right to it as the Roman Catholic Church has—which is no intrinsic right at all.

CARD.—The Protestant Churches, even taken collectively—are too insignificant in point of numbers and territorial extent, to have any pretensions to the title of Catholic (32.4).

PROT.—Cardinal, it would be better for the world, if you Catholics could get it out of your system that the whole Church must be included in one denomination, and that denomination must be yours. That is loose teaching.

CARD.—All the Protestant denominations are estimated at less than one-fifth of those that bear the Christian name (32.4).

PROT.—What of that? You know that might doesn't make right, neither do numbers constitute authority in the Kingdom of God. No more is bigness the finest thing in the world.

CARD.—That the Roman Catholic Church alone deserves the name of *Catholic* is so evident that it is ridiculous to deny it (22.5).

PROT.—That any denomination should have claimed it exclusively is the most absurd presumption in Christendom.

CARD.—Ours is the only Church which adopts this name as her official title (32.5).

PROT.—May we not say that yours is the only Church that had such a presumption?

CARD.—We have possession, which is nine-tenths of the law (32.5).

PROT.—Not of the law of God. The Pagans held Europe before the Roman Catholics got it. The fact that the Roman Church got possession of the name and has held it for so many centuries doesn't make it yours by Divine right or intrinsic significance.

However, the world has conceded the name *Catholic* to the Roman Church; and we have to recognize it as your "official title." But when we speak of you as "Catholics," we do not mean that you are Catholics in the true sense of that term. Your most distinguishing name is *The Papal Church*, or the Church of Popes.

CARD.—Passion and prejudice and bad manners may affix to us the epithets of *Romish* and *Papist* and *Ultramontane* (33.2).

PROT.—No, no, my dear Cardinal; you affixed those epithets to yourselves, when you declared the Church of Rome *The Mother of all Churches*, and set up Popes who have tried to rule the whole world from Rome. Romish, Papist, Ultramontane! Don't you like these terms? I thought you gloried in them.

CARD.—But the calm, dispassionate mind, of whatever faith all the world over, knows us by the name of *Catholic* (33.2).

PROT.—Not because you are the whole of the Christian Church, but only because you have appropriated it as your "Official Title."

CARD.—The sectarians of the fourth and fifth centuries (33.5).

PROT.—Let's stick a pin there; and don't forget

that you have admitted that there were "sectarians"—that is, Churches who didn't acknowledge the Church of Rome, as early as the fourth and fifth centuries—despite the fact that some priests tell us that there were none to dispute the authority of Popes until the days of Martin Luther. That's pure ignorance of Church History.

CARD.—The very heretics themselves and followers of schisms call only that Catholic which is really Catholic (34.1).

PROT.—No, you do not understand—they usually show you more courtesy and less "bad manners," than you reciprocate when you call them "heretics" and "sectarians." But understand, Cardinal, that they do not recognize your Church as "Catholic" in the sense in which you mean it.

CARD.—A single illustration will suffice to exhibit in a strong light the widespread dominion of the Catholic Church and her just claim to the Title of *Catholic*. Take the Ecumenical Council of the Vatican, opened in 1869 (34.2).

PROT.—In the Council of the Vatican, you exhibit an array of berobed men called Bishops, "comprising the hierarchy of the Catholic Church," thousands of them, gathered "from all parts of the habitable globe," in presumptuous pretensions, "Their faces marked by almost every shade and color that distinguished the human family." But that was no proof of your claim to Catholicity. It was only a show of your bigness. Before you can rightly claim to be even a commendable *part* of the whole Church of Christ, you will have to visualize a greater company of people, composed of all Christian sects, or denominations, in every part of the world with not one "whom God hath received"

left out; and you will have to "right-about-face" in your spirit and attitude toward Protestants.

CARD.—The Roman Catholic Church exclusively merits the title of Catholic, because her children abound in every part of the globe and comprise the vast majority of the Christian family (37.1).

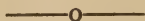
PROT.—Cardinal, you started out on a false premise—that there must be some one denomination which is considered in itself alone, "The Holy Catholic Church"; and the biggest, the most extensive, the most numerous and dominant denomination must be IT; and starting wrong, you've gotten nowhere with your argument. There is far more in Christianity than can be found in the Roman Catholic Church—to put it mildly—and you, as a Cardinal in a country that is blessed with more Protestants than Catholics, should admit it—if you wish to tell the whole truth, and prove that you are even a part of Christ's Church.

The whole Church of Christ—as you say—is not circumscribed by race characteristics, nor by state boundaries, nor by national barriers; and you should have added, "nor by denominational differences." It must be conceived as embracing all that there is and can be of Christianity, as made up of all denominations and bands of Christlike spirits of whatever name, as broadminded enough to discern Christ's Spirit in any people wherever He is, and as sufficiently Christian-hearted to join with them, at times, in work and worship.

I don't believe that you can qualify your Church, Cardinal. Unless the Roman Church comprises *the whole* of "the Christian Family" (and you know that it does not), it is not entitled to the name which it has appropriated—"The Holy Catholic Church." The



best that can be said for it, is that it is *only a part* of the Christian Church—if any, and not as truly that, as you think.



Have you anything to offer for argument, that the Roman Catholic Church is even a part of Christ's True Church?

## CHAPTER V

### APOSTOLICITY

CARD.—The true Church must be Apostolical (38.1).

PROT.—That leaves your Church out. If there is anything that the Roman Catholic Church is not, it is not Apostolical.

CARD.—In the creed framed in the first Ecumenical Council of Nicaea, in the year 325, we find these words: "I believe in the one, Holy, Catholic and Apostolic Church" (38.1).

PROT.—That council was called, and its first session presided over by an Emperor—Constantine The Great—who was not at the time even a baptised Christian. Thus, we see that as early as 325, at least, the Roman Church had deflected from Apostolic simplicity and towards ecclesiastical imperialism.

CARD.—The attribute or note of the Church implies that the Church must always teach the identical doctrines once delivered by the Apostles (38.2).

PROT.—That's what all Protestant Churches claim for themselves; and that's what we contend the "Catholics" fail to do.

CARD.—Her ministers must derive their powers from the Apostles by an uninterrupted succession (38.2).

PROT.—That's where the Catholic Church departs from "The doctrines once delivered by the Apostles." "An uninterrupted succession" is a pure fiction. Nowhere did the Apostles teach it.

CARD.—No Church can claim to be the true one whose doctrines differ from those of the Apostles (38.3).

PROT.—Again, I say, that leaves your Church out.

CARD.—Or whose ministers are unable to trace by an unbroken chain, their authority to an Apostolic source (38.3).

PROT.—And still you are cutting your own church out—because the Apostles didn't teach such a doctrine, and you can't show "one unbroken chain"—in the early Christian centuries—except a fabricated one.

CARD.—"The Church," says St. Paul, "is built upon the foundation of the Apostles" (Epp. 2:20), (38.4).

PROT.—And that's one of the many places where you differ from the Apostles. You say that the Church was built upon Peter.

CARD.—Also, these ministers should be ordained and commissioned by the Apostles (39.2).

PROT.—And so they were, while the Apostles were living. But now you say that they should be ordained and commissioned by a Bishop—by one man, instead of a number.

CARD.—We find that those who succeeded the Apostles were ordained by them to preach, and that no others were permitted to exercise this function (39.2).

PROT.—You are only guessing—and guessing wrong. Philip and Stephen were ordained to handle the finances; and yet they preached, and their preaching was divinely blessed.

CARD.—We are told that Paul and Barnabas had ordained for them priests in every Church (Acts 14:23), (39.2).

PROT.—Now, Cardinal, we are not told that by anybody, except Catholics. The Apostles *never* endorsed the ordination of *any Priests*.

CARD.—The Apostle says to Titus; “For this cause I left thee in Crete—that thou shouldst ordain Priests in every city” (Tit. 1:5), (39.2).

PROT.—No, Cardinal, the Apostle didn’t say that. He said, “Ordain *elders* in every city.” And it makes us almost despair for the Truth, when high officials in a church that claims three hundred millions of members, so grossly misrepresents the Holy Scriptures. But we may as well say it right now, and with defying emphasis, that **IN THE CHURCH OF THE APOSTLES, THERE WERE NO PRIESTS** ordained.

The Episcopal Church names her ministers, priests; but they do not coincide with either Jewish or Catholic priests.

The priesthood had become utterly corrupt and wicked; and the priests were the chief instigators of all the movements to have Jesus crucified, and the most notorious persecutors of His disciples, as the following quotations will show:—

“Then assembled together the **CHIEF-PRIESTS** and the scribes—into the palace of the **HIGH PRIEST**, and consulted how they might take Jesus, by subtilty, and Kill Him” (Mat. 26:3, 4), (Mk. 14:1), (Lk. 19:47) “and Judas Iscariot—went unto the **CHIEF PRIESTS** to betray Him. And they were glad, and promised to give him money” (Mk. 14:10, 11), (Lk. 22:3–5).

“Then they led Him away, and delivered Him to Pontius Pilate” (Mat. 27:2). “And the **CHIEF-PRIESTS** and the scribes stood and vehemently accused Him”; “And they were instant with loud voices, requiring that He might be crucified” (Lk. 23:23) “And the **CHIEF-PRIESTS** accused Him of many things—But Pilate knew that the **CHIEF-PRIESTS** had delivered Him for envy. But the

CHIEF-PRIESTS moved the people" (Mk. 15:3-11). "When the CHIEF-PRIESTS saw Him, they cried out, Crucify Him; Crucify Him" (Jno. 19:5-6); "and the voices of them and of the CHIEF-PRIESTS prevailed" (Lk. 23:23). "Then delivered he Him therefore to be crucified" (Jno. 19:15, 16).

"And by the hands of the Apostles were many signs and wonders wrought—Then the HIGH-PRIEST rose up, and all they that were with him—and were filled with indignation, and laid hands on the Apostles and put them into the common prison" (Acts 5:12, 16, 17, 18); "And Saul breathing out threatenings and slaughter against the disciples of the Lord, went unto the HIGH-PRIEST, and desired of him letters—that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem" (Acts 9:1, 2); "and Saul himself confessed before Agrippa: 'Many of the Saints did I shut up in prison having received authority from the CHIEF-PRIESTS'" (Acts 26:10-12).

Now, these texts are only a small part of the records with regard to the malicious activities of the ruling PRIESTS against Jesus and His disciples. Do you wonder that priests, as priests had no place in the Church of Christ and His Apostles? When Jesus came to take the place of all priests, they were filled with a venomous envy against Him and His. Then, so far as the Apostolic Church was concerned, the priesthood was relegated to the discard.

The Greek word which Catholics have translated "priests," in the Apostolic Church is PRESBUTEROS, which means "elder," or ruler; and not by the longest stretch of imagination can you make "priest" out of it.



The Greek word for *Priest* is *HIEREUS*, from which you get "hierarchy." Therefore, it is by no right whatever that Catholic writers have translated both words as "Priest." It was only a vain effort to justify the order of priests in their Church.

So then, as a matter of fact, the Apostles ordained no priests in any church or city. But they "ordained elders in every church" (Act 14:23) and "in every city" (Tit. 1:5); and they were ordained, not by a Bishop, but "with the laying on of the hands of the Presbytery" (Elders—1 Tim. 4:14), or "ordained by the Apostles and elders" (Acts 16:4).

But you Catholics seem not to know how to do business without priests. So, you throw all the elders overboard, and substitute priests, and then change the Word of God to make it fit your teachings—"Scripture warped from its intent." And you call that "Apostolical." The Apostles never did anything like that, thank God.

CARD.—The Catholic Church alone teaches doctrines which are in all respects identical with those of the first teachers of the Gospel (40.1).

PROT.—The Catholic Church alone has to change the Scriptures and deceive 300,000,000 of people to make it appear that she is right and all others wrong.

CARD.—The Catholic Church gives the primacy of honor and jurisdiction to Peter. All other Christian communions practically deny Peter's supremacy (40:1).

PROT.—And rightly do they deny that. If Peter was ever given such a "supremacy," he never used it. But after taking a prominent place in the Church, he "Petered out," and spent the latter years of his life in obscurity—"at Babylon" (I Pet. 5:13). In the last eleven chapters of the Acts of the Apostles, the

name of Peter is not even mentioned. If I were grading you on this point, on your Scriptural teaching, I couldn't give you more than 10 per cent.

CARD.—The Apostolic Church claimed to be infallible in its teachings. The Catholic Church alone claims to exercise the prerogative of infallibility. Other ministers pronounce no authoritative doctrines (40.2).

PROT.—We'll show later that the Apostolic Church did not claim Infallibility. The Papal Church, that has been convicted of teaching so many false doctrines, alone has the effrontery to justify its errors by claiming infallibility. However, contrary to what you say, Protestant ministers *do* pronounce vital, essential doctrines, with all authority that can be mentioned. But we present them as God's authority, expressly taught in the Bible, and not as the authority of any Pope. On this point, you are not entitled to more than zero, in the way of credit.

CARD.—Our Saviour enjoins and prescribes rules for fasting. The Church prescribes fasting at stated seasons, particularly during Lent. Protestants have no law prescribing fasting (Mat. 6:17; Acts 13:2, 3), (41.3).

PROT.—Our Saviour and the Apostles *recommended* fasting. But they neither followed nor laid down any fixed times or rules for it. It was to be spontaneous, as the soul was moved to it (Mk. 2:18, 19; Lk. 5:33-35). However, I might give you as much as 60 on that; but I have to take off at least two-thirds, because you say that after fasting, the Apostles "ordained priests," when the Scripture says "elders." That leaves you only 20.

CARD.—"Let women," says the Apostle, "keep silent in the Churches" (I Cor. 14:34). The Catholic Church never permits women to preach in the house

of God. Women, especially in this country, publicly preach in Methodist and other Churches (14.4).

PROT.—Perhaps they shouldn't. But some of them stick closer to the Bible than most priests do. However, I'm going to strain a point, and as a courtesy, give you on this, 70.

CARD.—St. Peter and St. John confirmed the newly baptized in Samaria: "They laid their hands on them, and they received the Holy Ghost" (Acts 8:17). Every Catholic Bishop, likewise imposes hands on baptized persons. No denomination performs the ceremony of imposing hands in this country, except Episcopalians (41.5).

PROT.—Some others do, especially in ordination services. Perhaps all should. However, on this point your Church is only halfway Apostolical, because it is "The Bishop"—one man—instead of "The Apostles and elders"—a number of men—who impose hands in confirmation or ordination ceremonies. So, on this point, you can't expect more than 50.

CARD.—Our Saviour and His Apostles taught that the Eucharist contains the blood and body of Christ (I Cor. 10:16). The Catholic Church teaches that the Eucharist contains really and indeed the body and blood of Jesus Christ. The Protestant Churches condemn the doctrine of the real presence (41.6).

PROT.—And they are nearer right than the Catholic Church. On this subject, you misquote (I Cor. 10:16) and overlook Jno. 6:52-63. When the Jews showed perplexity over the statement of Jesus that they must "eat the flesh of the Son of man, and drink his blood," He explained: "The words that I speak unto you, are spirit and are life. The flesh profiteth nothing. It is the Spirit that quickeneth." In other words, I didn't mean for you to take my words literally. But worst

of all, you deny the cup to the laity—which more than half-way invalidates the Lord's Supper. So, on this question it would be liberal to give you as much as 20.

CARD.—The Apostles were empowered by our Saviour to forgive sins (Jno. 20:23). The Bishops and Priests of the Catholic Church forgive sins in the name of Christ. Protestants affirm that God delegates to no man the power to pardon sins (42.7).

PROT.—And that is right. You priests haven't learned a tithe of the Scriptural truth on this item. If the Apostles were ever empowered to forgive sins it doesn't appear that they ever used it—though they frequently wrought miracles. But even if they had, that wouldn't be a warrant to Catholic priests to assume it—who can't work miracles. In the Bible, the power to forgive sins and to work miracles go together (Mat. 9:2-7; Mk. 2:5-12; Lk. 5:18-25). To give you any credit here, would be too much. However, I'll be liberal and allow you 5.

CARD.—St. James gives this instruction: "Is any man sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14). If a man is sick among us, he is careful to call in the priest of the Church that he may anoint him with oil. No such ceremony as that of anointing the sick is practiced by any Protestant denomination (42.8).

PROT.—There you go again; changing the Word of God from "Elders" to "Priests," and then to "Priest"—singular—one man, instead of a number. Anointing with oil was a medical treatment common to the times. So, if James was living today, he would probably say, "Let him call for the elders of the Church; and let them pray over him, giving him medicine in the name of the Lord." But you say, "Call in the

priest." One man is enough. On this subject, I don't believe you are entitled to more than 15.

On marriage and divorce, I would give you about a hundred—if your Pope didn't sometimes "annul" marriages, which is generally worse than granting divorces. So, you should be satisfied with 70.

CARD.—Our Lord recommends, by His example, to souls aiming at perfection, the state of perpetual virginity. St. Paul also exhorts the Corinthians by council and his own example to the same angelic virtue (I Cor. 7:6–9). The Catholic clergy bind themselves to perpetual chastity. The inmates in our convents voluntarily consecrate their virginity to God—All the ministers of other denominations, with rare exceptions marry (42.10).

PROT.—Again, Cardinal, you read unto the Scriptures words and meanings that were not put there by the Apostles. Jesus never "recommended perpetual virginity," and no sacred writer advised it "to souls aiming at perfection." Paul recommended it, not "by commandment," but "by permission," as an expediency, to some like himself, whose work kept him on the go (I Cor. 7:6, 7). But in itself, celibacy is no more "perfect" or holy than marriage. The Scripture says: "marriage is honorable in all, and the bed undefiled" (Heb. 13:4); and Paul himself likens it to the mystical union which subsists between Christ and His Church (Eph. 5:25). Moreover, Paul mentions "forbidding to marry" as a sign of Apostacy from the truth (I Tim. 4:1–3). On this question you are not entitled to much; and you shouldn't demur, if I give you only 10.

Now then, Cardinal, after figuring up your hits and misses on the Scriptures, and grading you liberally on your own statements, I find that the Catholic Church is not more than 20 per cent Scriptural, or Apostolic.



Is there a Protestant Church anywhere, that couldn't stand a better examination on Scriptural Apostolicity?

CARD.—To show that the Catholic Church is the only lineal descendent of the Apostles it is sufficient to demonstrate that she alone can trace her pedigree to the Apostles (43.2).

PROT.—So, having failed in your examination on the Scriptures, you now take refuge in your tradition. But Jesus said to the Pharisees, "Ye reject the commandment of God, that ye may keep your own tradition" (Mk. 7:9); and that, we'll see later, doesn't prove anything.

CARD.—The most influential Christian sects in this country at the present time are the Lutherans, Episcopalians, Methodists, Presbyterians, and Baptists (43.3).

PROT.—Can you give their history and principles—straight?

CARD.—I shall confine myself with presenting a tabular statement exhibiting the name and founder of each denomination, the place and date of its origin, and the name of the Authors from whom I quote (44.6-46).

PROT.—You have failed on history as signally as on the Scriptures. Your table, Cardinal, cannot be given much space here. In its most important points, it's too flippant and utterly unreliable. For instance, at the bottom, you exhibit your own Church as having originated in Jerusalem, founded by Jesus Christ, in the year 33, and give as your authority the New Testament. That is ridiculous, in view of the fact that you have just shown how you have to altar the New Testament in many places, to make it fit your doctrines. It would be nearer the truth, to say that the Roman Catholic Church was founded by the Council of Nicaea,

under the guardianship of Emperor Constantine, in the year 325, and is its own authority.

Then, too, near the middle of your table, you represent the Presbyterian Church as having been "founded" in Scotland, by a General Assembly, in the year 1560, and give as your authority an obscure writer named Krebs. Most historians give John Calvin, in Geneva, the credit. But even that is not correct. The Protestant Churches were not "founded." They *grew* out of principles that are to be found in the Bible.

If I were as nimble as most Catholic writers are, in jumping at conclusions, I might say that the Presbyterian Church was founded at Mount Sinai, by Jehovah, working through Moses, in 1491 B.C., and give as my authority the Old Testament and the New Testament.

But seriously, Cardinal, if you are a real student of the Bible, you can find the roots of Presbyterianism, Lutheranism and Protestantism generally in Ex. 3:16; 12; 21; 17; 5; 18, 25, where Jehovah directed Moses to use *Elders* in managing the Israelites. Then, all through the Old Testament, you can see the idea of an Ecclesiastical government by Elders, developing. When Christ came, the Elders were having less influence than the Hierarchy, or ruling priests (Greek, ARCHIEREUS) who become the most malignant persecutors of Jesus and His disciples. But in the Christian Church, the Apostles repudiated the Hierarchy and in every church and in every city reinstated the government by elders; and that was the beginning of Protestantism generally.

A true Protestant is one who *protests* against false teachings and oppressive rulings of so-called "constituted authorities," therefore, *Jesus and His Apostles*—who protested in no uncertain terms against the false teachings and oppressive administrations of the so-

called constituted authorities in Judaism—*were the first real Protestants in Christendom.*

Hence, the right to *protest* is inherent in the Spirit and teachings of Christ; and—though you may not be willing to admit it, Cardinal, the principles of Protestantism have lived through the ages—especially in those “sects,” or “heretics,” to whom you yourself give a place in history from the fourth century down (33.5), but who, under Papal persecutions, suffered and bled and struggled through at least a dozen centuries, until they set Europe on fire with the great Protestant Reformation, which recovered the True Apostolical privileges of religious liberty.

CARD.—From this brief tablet we find that all the Christian *sects* now existing in the United States had their origin since the year 1500 (47.1).

PROT.—We find that you contradict yourself. You have admitted that there were “sects” and “heretics” as early as the 4th Century. But even if what else you say here were true, it would not necessarily debar any Protestant Church from a place among the Apostolic Churches. Even the latest comer into the family of Christian organizations, if it sincerely and honestly takes the Bible as its rule of faith and practice, may be more truly Apostolic than your Church which has to change the Word of God in many places to make it agree with your teachings.

CARD.—You cannot say: “We existed in every age as an invisible Church.” Your concealment, indeed, was so complete that no man can tell, to this day, where you lay hid for sixteen centuries (47.2).

PROT.—Protestants are not quite so ignorant as that, if some others are. But, if the Dissenters had to spend their lives mostly in obscurity for many centuries, the sin is to be laid at the door of the great Papal Church,

who sought to destroy them whenever they showed their heads. You yourself have admitted that they appeared as early as the fourth century (33.5); and they were the forerunners of all the Protestant Churches of today.

CARD.—But even if you did exist you could not claim to be the true Church of Christ; for our Lord predicted that His Church should ever be as a city placed on the mountain top, that all might see it (47.2).

PROT.—Again, you show your lack of Apostolicity, by misusing the Apostles' writings. Our Lord was not talking about "His Church" at that time. He said, "A city that is set on a hill cannot be hid" (Mat. 5:14). If elements of the true Church were not "set on a hill" it was because they were (especially the Waldenses and Albigenses) driven into "dens and caves of the earth" by Papal persecutors. Yes, you drove them into concealment, with sword and fire; and now you ask with a sneer, "Where were they?"

CARD.—It is equally in vain to tell me that you were allied in faith to the various Christian sects that went out from the Catholic Church from age to age; for these sects proclaimed doctrines diametrically opposed to one another (47.3).

PROT.—They were no more opposed to one another than Papal doctrines were opposed to parts of the Holy Scriptures. The fact is, that the Church of Rome had created confusion in Christendom, by setting up a Pope to rule the world and proclaiming doctrines which many Christians couldn't accept, because they were contrary to the Bible and the Apostles.

CARD.—The Catholic Church, on the contrary, can easily vindicate the title of Apostolic, because she derives her origin from the Apostles (48.1).

PROT.—Then, Cardinal, why don't you at least try

to prove it instead of just saying it? By the way you have been handling the teachings of the Apostles, you have clearly demonstrated that you are aliens to all the Apostles.

CARD.—Every Priest and Bishop can trace his genealogy to the first disciples of Christ (48.1).

PROT.—Isn't that one of the "cunningly devised fables" which the Apostle Peter said he had not followed (2 Pet. 1:16)?

CARD.—All the Catholic Clergy in the United States were ordained only by Bishops who were in communion with the See of Rome (48.2).

PROT.—That shows further, that you don't even know the Apostles. In the Apostolic Church, ordinations were only by Apostles and elders, and there, at least, your line of ordination from Rome breaks irreparably.

CARD.—These Bishops themselves received their commission from the Bishop of Rome. The present Bishop of Rome, Pius IX, is the successor of Gregory XVI, who succeeded Pius VIII, and thus we go back from century to century 'til we come to Peter (48.2).

PROT.—No, you can't get to Peter on that line. If you can really trace your Papal genealogy back any ways near to Peter (which is seriously to be doubted) it can prove but one thing—that the deflection of the Church from Apostolic teachings and practices began much earlier than we had believed. Peter we know; Linus, Anacletus, Clement and Everistus we know not; but we know that Peter was no Pope.

CARD.—St. Irenaeus, Tertullian and St. Augustine give catalogues of the Bishops of Rome who flourished up to their respective times, and then challenged their opponents to trace their lineage to the Apostolic See (48.3; 49.1).



PROT.—Ah, hah; I thought so; and you admit it. Those so-called Popes, of the early Christian centuries, were no more than Bishops. Six of them had died before Irenaeus was born; ten before Tertullian was born; and thirty-five before Augustine was born. So, these statements were only some of the “traditions” on which you rely to establish your “genealogy.”

But I think you gave those Church Fathers wrong, especially Tertullian, who had left the Roman Church, and was “unsparingly severe on certain members of the Catholic Church.” His “challenge” was probably to the Bishops of Rome to *exhibit* their succession from the Apostles—which they hadn’t seemed able to do.

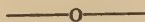
According to the Standard Encyclopedia, it seems perfectly clear that the first man who tried to be a Pope, was Victor I (193–203), who failed. The first one who succeeded in clothing himself with Papal powers, was Leo I (440–461); and that seems to be as far back as you can really trace your real Popes.

However, since then, the votaries of the Papacy have had abundant time to pick up the names of earlier Bishops, or Presbyters, and string them together, and call them Popes, in order to fill the gap between Leo and Peter and complete “the chain of Apostolic succession.” But on the very face of it, it looks as if there might be something fictitious about it—a “cunningly devised fable”—as in the notorious “Pseudo-Isidorian Decretals.”

Be that as it may, one thing is sure: The two hundred and sixty Popes and all the Bishops of the Catholic Church have never been able to square the Papal system with the teachings of and practices of the Apostles, or prove that the Apostle Peter ever sat in “the chair of St. Peter.” Imagine the poor, the plain and humble Apostle, sitting upon a throne in Rome, wearing a

trippie crown, and exercising the functions of a "Pontifex Maximus"; and then, look at one of your modern Popes, who is said to be "a successor of St. Peter." How can you visualize such a contrast and inconsistency, with complacency, and not see that the humblest Protestant Church is more nearly like the church of the Apostles, than the flamboyant Church of Rome?

"Beloved, believe not every spirit, but try the spirits whether they be of God" (I Jno. 4:1). Try them by the Word of God, the Bible. Try them thoroughly, and see how utterly the Popes and Catholic bishops have been out of harmony with the Apostles and elders.



What else have you that you would use on the American people in your effort to supercede Protestantism with Catholicism?

## CHAPTER VI

## THE PERPETUITY OF THE CHURCH

CARD.—Perpetuity, or duration to the end of time is one of the striking marks of the Church (50.1)

PROT.—Endurance of the Church to the end of time is assured by Christ—not by any man or organization of men.

CARD.—By perpetuity is not meant merely that Christianity in one form or another was always to exist (50.1).

PROT.—It, at least, means that much.

CARD.—The Church was to remain forever in its *integrity*, clothed with all those attributes which God gave it in the beginning (50.1).

PROT.—We can't be so sure about that.. Through the ages, the Church has undergone many changes, and may yet undergo many more.

CARD.—If the Church lost any of her essential characteristics—such as her unity and sanctity—she could not be said to be perpetual (50.1).

PROT.—Then, your Church hasn't been "perpetual." She certainly hasn't always kept her integrity or sanctity—if she ever had these qualities.

CARD.—Our Saviour said to Peter: "Upon this rock I will build My Church, and the gates of hell shall not prevail against it (Mat. 16:18), (50.2).

PROT.—But He didn't say that He would build a Church of Popes on that Rock, or that a Church built upon Popes should stand forever. However, if you had been a real student of the Bible, you would have gone

to the language which Jesus used, the Greek, and you would have found that He didn't say ISCHUO, which means to *prevail somewhat* or temporarily; but He used KATISCHUO, which means to overpower, or *prevail utterly and finally*. So then, what He really said was, that the gates of hell (or hades) should not prevail utterly, or finally against His Church. It would recover from every setback.

How much better and more consolingly that fits into history and present-day hypocrisy, than your boast that your Church has always maintained an integrity and sanctity which satisfies even Christ, WHEN YOU KNOW IT HAS NOT.

Contrary to your teachings, the Apostle Paul predicted that there would "Come a falling away," that "a man of sin would be revealed—sitting in the temple of God," that "the mystery of iniquity was already working," "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thes. 2:3–10). "Speaking lies in hypocrisy; forbidding to marry, and commanding to abstain from meats" (1 Tim. 4:1–3). And the centuries have seen all these things done in the Catholic Church—and in some others, too.

But Jesus Christ, the Supreme Head of the Church, assures us that the forces of evil (which are still working havoc in every branch of the Church) shall not prevail utterly or finally; but they shall all yet be crushingly defeated both within and without His Kingdom. This is the faith we all need, Cardinal—not a faith in any one denomination alone.

CARD.—None of the communions outside the Catholic Church can have any reasonable claim to *Perpetuity*, since they are of recent origin.

PROT.—The Protestant roots sprouted before the

Catholic Church. But, no matter when any *Christian* communions arose, if they have been perpetuated by the Spirit and teachings of Christ, they have all that counts in constituting His Church. He said, "Where two or three are met together in my name, there am I in the midst of them" (Mat. 18:20), and, "Fear not, little flock; for it is the Father's good pleasure to give you the Kingdom" (Lk. 12:32).

But if the Catholic Church, Cardinal, would ever get a true conception of what the Church of Christ really is, you probably wouldn't commit so many errors in your deductions. The Church is made up of all "little flocks" and big flocks and "sects" and denominations that are actuated by the Spirit and teachings of Christ, however imperfect they may be. But your teaching that the Church and every member of it must be included in only one organization, with a Pope as its Supreme Head, is utterly un-Scriptural and untenable; and so long as you maintain your present attitude toward other denominations, you will be provoking bickerings continually between Catholics and Protestants and widening the breach between Christians and Christians.

CARD.—The indestructibility of the Catholic Church is truly marvelous and calculated to excite admiration (51.4).

PROT.—Yes, it is marvelous. But we wonder what is the true explanation. God only knows.

CARD.—This fact alone stamps divinity on her brow (51.4).

PROT.—Don't be too sure, Cardinal. It might be explained in some other way. What seems more durable or indestructible than some forms of pagan religions? So, the Bible tells us that there was a force working in the Church, which was plainly not of God,



working "with signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thes. 2:9-10), and that "there should arise false Christs and false prophets, who would show great signs and wonders, in-so-much that if possible, they would deceive the very elect" (Mat. 24:24).

If a bull dog holds a lamb or an ox a long time, that doesn't prove that he is doing good. It only shows that he has a grip. The Roman Catholic Church has a grip on the world.

CARD.—From the day of Pentecost 'til the victory of Constantine the Great, the Church underwent a series of ten persecutions unparalleled for atrocity in the annals of history. Every torture that malice could invent was resorted to that every vestige of Christianity might be eradicated.

PROT.—Yes, Christians were made to endure all that—before the Church of Popes was established. But some time after the victory of Constantine the Great, the Church of Rome herself began to persecute the "sects" and "heretics" (or Protestants), and finally out-persecuted even the Pagan persecutors, in extent, in cruelty and in duration of time.

CARD.—For three centuries the Christians were compelled to worship God in the secrecy of their chambers or in the Roman Catacombs (52.3).

PROT.—Yes, at first, the primitive, Apostolic Christians had to hide from the *Roman Pagans*, in the Catacombs of Rome—and then for centuries later, the most Apostolic Christians (especially the Waldenses) had to hide from the *Roman Catholics*, in dens and caves among the hills of Italy.

CARD.—And yet Pagan Rome, before whose standard nations quailed, was not able to crucify the infant Church (52.4).

PROT.—Nor later, was Papal Rome, though dispensing laws to Christendom and bringing Emperors cringing to their knees, able to complete the crucifixion of the little Waldensian Church, which was a forerunner of the Protestant Reformation.

CARD.—The Arian Schism spread rapidly through Europe, Northern Africa and portions of Asia, Catholic Bishops were banished from their Sees and their places filled by Arian intruders. The Church which survived the sword of Paganism seemed for a while to yield to the poison of Arianism. But after a short career of prosperity, this gigantic sect became weakened by intestine divisions, and was finally swept away (54.1).

PROT.—Cardinal, you handle “the Arian Schism” in a most perfunctory way, but in a way to take to the Roman Church undue credit. That was, in truth, a stubborn conflict between two factions in the Church—both more or less right, and both more or less wrong. These were days, in the Fourth Century, when Theological views had not been very well defined or settled even in the Romish Church. So there had arisen two schools of Theology—One led by Arius, and the other by Athanasius the “Orthodox”; and one had as much right to advocate his beliefs as the other. And you can’t rightly complain that the “Arian intruders” banished some Bishops; because the Romanists suffered no wrongs that they hadn’t first inflicted on others.

When it came to a matter of professing Christians persecuting others, nobody was ever able to beat the Romanists to the draw, or equal them in the punch.

CARD.—The great religious revolution of the sixteenth century, spread like a tornado over northern Europe and threatened, if that were possible, to engulf the bark of St. Peter (54.2).

PROT.—Rather, it threatened to overthrow the so-called “Chair of St. Peter,” and set up the Throne of Christ, instead.

CARD.—Let us examine the conditions of the old Church after passing through these deadly conflicts (54.3).

PROT.—Look first at the world wherever the Catholic Church has held her grounds, and say how you like the conditions there today.

CARD.—The old Church, after passing through those deadly conflicts, we see numerically stronger today than at any previous period (54.3).

PROT.—That’s nothing to brag about—seeing the conditions in all countries wherein Catholics rule. But it’s something to make indifferent Protestants hang their heads in shame. While the Catholics, with renewed energies, have regained lost grounds, the Protestants, relaxing their zeal and giving way to Apethetic unconcern, may, in some places be letting their precious heritage of Protestantism slip from them.

CARD.—The so-called Reformation of the sixteenth century bears many points of resemblance to the great Arian heresy. Both schisms originated with Priests impatient of the yoke of the Gospel (55.2).

PROT.—Do you really believe that, Cardinal? Then, we must question your intelligence. But if you do not believe what you say, then we must question your sincerity. As a matter of fact, those were priests seeking to throw off the Papal yoke that they might bear “the Gospel yoke” instead.

CARD.—Both spread for awhile with the irresistible force of a violent tempest (55.2).

PROT.—That is, wherever they were not crushed by “reigning powers” sent against them by Popes.

CARD.—The extinction of Protestantism would complete the parallel (55.2).

PROT.—And that is what you hope to accomplish in America.

CARD.—If Protestantism bears always the same name, it is because its name is purely negative and means only the denial of Catholicity (55.3).

PROT.—Is that all you know about Protestantism, Cardinal? If so, you are not competent to instruct the Americans in religion or history. If Protestantism had done no more than to *Protest*, the Papacy wouldn't have been so frantically aroused. But, as a matter of fact, the Protestants unchained the Bible, brought it out from its concealment, rescued it from the flames, and sent it on its mission of instructing and enlightening the people in true Christianity—making Catholics sit up and take notice that they needed to clean house.

CARD.—Then Protestantism must subsist until it perishes, just as an ulcer disappears with the flesh which it has been eating away (55.3).

PROT.—Do you think that you will ever succeed in destroying Protestantism in America?

CARD.—We are not rash in predicting that the dissolution which long since visited Arianism is destined sooner or later, to overthrow Protestantism (56.1).

PROT.—Cardinal Gibbons, the American Protestants have shown you great respect and done you many honors. But you are proving that all such honors have been misplaced, in that you would have Protestantism—the purest form of Christianity upon earth—wiped out, and the whole world to drift back into the intolerable conditions that existed in Europe before the Protestant Reformation, and still exist there. Beware, lest even Europe may yet repudiate the Catholic Church.

CARD.—The Catholic Church, because she is the work of God, is always renewing her strength (56.1).

PROT.—You shouldn't charge God with everything your Church does. The Devil must be given his dues. He is always, likewise, renewing his strength and helping hypocrites.

CARD.—Is not her very survival the greatest of prodigies (56.1)?

PROT.—It's a great prodigy, all right. But what kind of Prodigy? Bigness or dogged persistency never proves anything true and good. And don't forget, Cardinal, that Satan is not dead. His spirit is a super-human power in the world today; and his gift of deceiving mankind is almost unlimited (Rev. 12:9). By some inscrutable turn of fortune, with the passing of the Roman Empire, the Ecclesiastical Empire acceded to the throne of the Caesars—which, was later named "The Chair of St. Peter." But even "The Chair of St. Peter" can be overthrown and the hold of the Roman Catholic Church broken. However, you can't deny that Satan gives power to false teachers.

CARD.—Her permanence is due not to the arm of flesh, but to the finger of God (57.2).

PROT.—You'd better not be too sure of that, Cardinal. For sixteen hundred years, the Roman Catholic Church held substantially the whole ground of Europe—free and untrammelled in her teachings and practices—rubbing up against Paganism—sometimes agreeing with it, sometimes clashing against; and what do we see there today? Europe swayed and swept—not by Christian ideals or principles—but by the vilest and wickedest Pagan passions—the Catholic Church having miserably failed in the holy work of God which you say she did?

PROT.—Then, do you believe that God was uphold-



ing the Catholic Church, and patting her on the back, while her armies were slaying the Bible-reading Christians in Italy, driving many into caves and smothering them to death with smoke and fire, while her Inquisitions were torturing and killing out the best Christians in Spain; and while her mobs were slaughtering the most valuable Christians in France? Well, I don't. We'll have to think of some other super-human being.

CARD.—I would now ask this question of all that are hostile to the Catholic Church: How can you hope to overthrow an institution which has successfully resisted the combined assaults of the world? What means will you employ (57.3)?

PROT.—“The Sword of the Spirit, which is the word of God” (Eph. 6:17), “The word of God, quick and powerful” (Heb. 4:12). “Mighty through God, to the pulling down of strong holds” (2 Cor. 10:4)—the same weapon with which Protestantism was established in spite of Papal opposition with death devices—the only weapon that Protestants have ever trusted very much. If all the Protestants from then until now, had used the Bible vigorously and aggressively, the Roman Church wouldn't be as strong as she is today.

But now, I don't know what God is finally going to do with a great, powerful and domineering Church, vaunting herself in her strength, gloating over the weaker Churches in Christ's Kingdom, teaching many errors and preaching herself and Popes more than Christ and the Bible, having held down all the “sects” of honest dissenters, until the Reformation of the Sixteenth century “burst upon the world like a tornado and spread with irresistible force” and began to teach the world the Proper use of the Bible. No, Cardinal, I don't know what God is finally going to do with your Church; neither do you. But remember that “Pride

goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18); and if ever Protestants generally, take to the use of the Bible in the Spirit of the Protestants of the 16th Century, the Roman Church will have to give grounds again.

CARD.—Has not Christ promised that the Church should always enlighten the world (61.2)?

PROT.—No. Christ never made such a promise to the Papal Church. That would have been a very rash promise—seeing how the Papal Church darkened the world in the middle ages, and then tried to extinguish the light when the Protestants began to hold it forth.

CARD.—The Church has seen the birth of every government in Europe, and it is not at all impossible that she shall witness the death of them all (61.4).

PROT.—What of that? Paganism has witnessed the birth and death of countless governments in Asia, and still flourishes. So, if the Catholic Church would merit the full approval of God, and reasonably hope to continue 'til time shall be no more, she will have to base her claims on something better than age, or numerous members, or strength of organization. She will have to get right with God on His Holy Word, as Jesus commanded his disciples to teach; and you'll have to give up your idea of destroying Protestantism in America and everywhere else, with a thrust of "Infallible Authority."

Just now, in other parts of the world, as Spain and Mexico, there is a growing unrest and dissatisfaction with Roman Catholic rule, which is resulting in cruel, bloody, civil war, all of which may be but the beginning of the end of Roman Catholic dominance.

What the world needs, Cardinal, is Protestantism, such as we have in this country, and more of it, but an improved quality. Even you acknowledge that here

the Church has more independence, breathes more freely, and has more chance to expand, than anywhere else in the world (61.1). Of course that is because this country has been governed by Protestants for centuries.

Well, then, we Protestants in America should wake up, and take note of what is happening in the world, and see what we are likely to lose if we sleep on. Then, we should pray for an outpouring of the Spirit who moved the Reformers of the sixteenth century, until we sweep America, as they swept parts of Europe, as "with the irresistible force of a tempest."



What means would you employ to resist such a movement?

## CHAPTER VII

### INFALLIBLE AUTHORITY

PROT.—The word Infallible means, without fault or error of judgment, exempt from uncertainty, incapable of failure. With this definition, it seems purely Pharisaical and utterly preposterous for any Church—be it the Roman Catholic, or any other to claim infallibility. Yet, with a show of “Infallible Authority,” you think you can smash every potential rival.

CARD.—The Church has authority from God to teach regarding faith and morals (65).

PROT.—All branches of the Church have that much authority—if they have the Spirit to teach Bible truth straight.

CARD.—In her teachings she is preserved from error by the special guidance of the Holy Ghost (65.1).

PROT.—So you say; but alas! That is so manifestly at variance with the truth, in view of the Catholic Church’s life and teachings, that it is astonishing to find even a priest or Prelate who would dare to assert it today. “I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied” (Jer. 23:21), said Jehovah, of certain false teachers; and we can believe that God is thinking that way of all false teachers who claim Him as their Sponsor.

CARD.—The prerogative of infallibility is clearly deduced from the attributes of the Church already mentioned (65.2).

PROT.—The Catholic Church has no such attributes as you have claimed, Cardinal—or you would have shown them.

CARD.—The Church is One, Holy, Catholic, and Apostolic (65.2).

PROT.—As we have seen from your own writings, the Catholic Church is not very holy, not truly Catholic, and not at all Apostolic.

CARD.—Preaching the same creed everywhere; teaching holiness and truth, she is, of course, essentially unerring in her doctrine (65.2).

PROT.—I believe that Protestant ministers generally are as holy as the best Catholic priests—or as Popes, for that matter; and they preach more Bible truth, and teach it more accurately, and present God's plan of salvation more truly; and yet we do not claim inerrancy, or infallibility.

CARD.—That the Church was infallible in the Apostolic age is denied by no one (65.3).

PROT.—You are mistaken, Cardinal. Haven't you read the Bible? Paul writes of the "foolish Galatians," who had departed from the truth which he had taught them (Gal. 31:1–3); and the risen and ascended Lord severely reprimanded five out of "the seven Churches of Asia" (Rev. Chapters 2 and 3).

CARD.—We never question the truth of the Apostles' declarations (65.3).

PROT.—Of course not. But we do question the teachings and practices even of some Churches that had been founded by the Apostles.

CARD.—The Divine Word nowhere intimates that this unerring guidance was to die with the Apostles (65.3).

PROT.—Neither does the Divine Word intimate that false teachings would not creep into the Churches after the Apostles would go to their heavenly reward. As a matter of fact, they did, as soon as leaders in the Churches became ambitious to exercise authority.



CARD.—On the contrary, as the Apostles transmitted to their successors the power to preach, to baptize, to ordain, to confirm, they must also have handed down to them the essential gift of infallibility (65.3).

PROT.—Where did you get that, Cardinal? You didn't find it in the Bible. Somebody "just made it up." Yet, you have been applauded so much that you expect the American people to take anything you hand them.

CARD.—It will not suffice to tell me: "We have an infallible Scripture as a substitute for an infallible Apostolate of the first century," for an infallible book is of no use to me without one infallible interpreter (66.3).

PROT.—Why, Cardinal, are you telling me that you haven't a mind capable of reading and understanding the plain teachings of the Bible? Jesus said, "The Holy Spirit—shall teach you all things" (Jno. 14:26, 16, 13), and "He will guide you into all truth," and John said, "Ye have an unction from the Holy One; and ye need not that any man should teach you" (Jno. 2:20, 27). But are you telling the world that you would trust a Pope to guide you in the Scriptures, rather than the Holy Spirit?

CARD.—We have positive evidence from the Scriptures that the Church cannot err in her teachings (64.3).

PROT.—Your "positive evidence" is often not even a good guess. We have positive evidence from your book and history that the Catholic Church could, and has, erred grievously, and that therefore the Bible nowhere says that she couldn't.

CARD.—Christ makes here a solemn prediction that no error shall ever invade His Church (66.4).

PROT.—It doesn't seem that you've ever read the Bible, Cardinal. Christ made no such prediction. On

the contrary, He accused the most of His Churches with serious errors (See Rev. the 2nd and 3rd chapters). You misrepresent Him greatly, and do violence to the truth as He taught it.

CARD.—The Reformers of the sixteenth century affirm that the Church did fall into error (66.5).

PROT.—So it did.

CARD.—That the gates of hell did prevail against her (66.5).

PROT.—So they did, temporarily (ISCHUO), but not finally (KATISCHUO). The Reformers came on the field, and turned the tide of battle.

CARD.—That from the sixth to the sixteenth century she was a sink of iniquity (66.5).

PROT.—I guess they were about right. You yourself have admitted that your Church was really corrupt.

CARD.—The book of Homilies of the Church of England says that the Church “lay buried in damnable idolitry for eight hundred years or more” (66.5).

PROT.—Not far wrong.

CARD.—The personal veracity of our Saviour and of the Reformers is here at issue, for our Lord makes a statement which they contradict (66.5).

PROT.—Oh, no, Cardinal—it is your personal veracity, the teachings of your Church, that are at issue with Christ and the Reformers. It was not our Lord, but *you*, who said, “No error shall ever invade His Church.” So, if history has contradicted you, and it has, you can’t accuse Jesus or the Reformers; the blame rests solely on the Catholic Church—which has again and again misinformed the people as to what Jesus and the Apostles said.

CARD.—If the prediction of our Saviour about the preservation of His Church from error be false, then,

Jesus Christ is not God—is not even a prophet—is an imposter (66.5).

PROT.—Now, Cardinal, let us state that right; if your teaching, that Jesus promised to preserve the Catholic Church without error, is false, then the Catholic Church is not what you claim it is—not holy, not infallible, not free from gross error, but is itself an imposter—a Church that makes Jesus appear to be a false prophet. But thank God, He never made those promises to the Catholic Church, which you claim He made; and you shouldn't so accuse Him. You are false to true Christianity when you do that, and slander the Saviour.

CARD.—The Catholic Church is infallible, for she alone claims that prerogative (67.2).

PROT.—Yes, the Catholic Church alone has the audacity to claim infallibility, in the face of overwhelming evidence to the contrary. But that doesn't make her infallible. It only proves that she is not what she thinks she is, or professes to be. It is time for you people to read the Bible and learn what Jesus and the Apostles really said.

CARD.—Jesus sent forth His Apostles with plenipotentiary powers to preach the Gospel. This commission evidently applies not to the Apostles only, but also to their successors, to the end of time (67.4).

PROT.—Their true successors are all who preach and teach what He commanded them to preach and teach—not those who “teach for doctrines the commandments of men,” who preach doctrines which they don't and can't prove by the Bible—as you've been doing.

CARD.—Not only does our Lord empower His Apostles to Preach the Gospel, but He commands, and under the most severe penalties, those to whom they

are to preach, to listen and obey. "Whosoever will not hear your words, when ye depart from that house, shake off the dust from your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city" (Mat. 10:14, 15). "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Lk. 10:16), (67.5; 68.1).

PROT.—Yes, it is imperative that everyone should hear and give heed to ministers who preach the true Gospel. But Jesus was not speaking to priests, but to the disciples whom He was sending out with definite instructions as to what they should preach. But how absurd it is to imagine that He would command people, "under the most severe penalties," to listen to priest preaching on Purgatory, or Indulgences, or Papal Infallibility, and such like.

CARD.—If the Catholic Church could preach error, would not God Himself be responsible for the error (68.2)?

PROT.—Of course not. God gave the Church only truth to preach. The error she preaches is due mostly to her own conceit and human perversity.

CARD.—Could not the faithful soul say to God, "Thou hast commanded me, O Lord, to hear Thy Church; if I am deceived in obeying her, Thou art responsible for my error" (68.2)?

PROT.—Then, couldn't God say: "No, blasphemus one. No, a thousand times, no! Your thought is horrible!" God never commanded any soul to hear the Catholic Church. He commanded all to "hear His beloved Son" (Mat. 4:35), to "hear the sayings of Jesus" (Mat. 7:24, 26), and to "hear what the Spirit saith unto the Churches" (Rev. 2:7, 11, 29); so if

any choose to follow the ways of a misguided Church, that is their own misfortune. However, to the erring Christian, God would say, "I will not be hard on you, because you were deceived," by preachers who trusted "The Church," instead of God's Truth.

CARD.—But we may rest assured that an all-wise Providence—will so guide His Church in the path of truth that she shall never lead into error those that follow her teachings (67.3).

PROT.—But, we say it with reverence, that God, Himself cannot guide a Church that takes the bit between her teeth—that makes dogmas contrary to the plain teachings of the Word of God, and refuses to acknowledge her errors when she has committed them; and it is a glaring fact that the Catholic Church has not been so guided that she "never leads into error those that follow her teachings." Then, what is the only conclusion to be drawn? It is, from your own premise, that your Church is not "His Church." Better change your premise, Cardinal—if you would be approved of God at all.

CARD.—Our Saviour says, in St. Mathew's Gospel; "All power is given unto me in heaven and on earth. Go ye, therefore, and teach all nations—and behold I am with you always" (Mat. 28:18–20). He does not instruct them to scatter Bibles broadcast over the earth, but to teach by word of mouth (69.2–3).

PROT.—Again, you add your own words—the Pope's words—to the Scripture's, and, also, show your opposition to the Bible. Jesus did not tell His disciples to teach "by word of mouth." He commissioned those very same Apostles to "*teach all nations.*" That, they could not do *by word of mouth*. But you must know that they are teaching the nations most accurately to-



day by means of the Bibles which Protestants are "scattering broadcast over the earth."

CARD.—If your Church is not infallible, it is liable to err (70.5).

PROT.—And so it does—sometimes; and so does yours—Alas! so often. "To err is human"; and every Church is made up of human beings.

CARD.—If your Church and her ministers are fallible in their doctrinal teachings, they may be preaching falsehood to you, instead of truth (70.5).

PROT.—And that is where "The Infallible Book" comes in. Jesus said, "Search the Scriptures," and see "Whether these things are so?" It is by searching the Scriptures, that we find that many teachings of the Catholic Church, and some teachings of some Protestant Churches, are not so. So, it is those who search the Scriptures most assiduously and conscientiously, that are least likely to be deceived by false teachings.

CARD.—If you are in doubt whether you are listening to truth or falsehood, you can have no faith, and in that state, you displease God, for "without faith it is impossible to please God" (Heb. 11:6), (70.5).

PROT.—Why didn't you quote the whole sentence? "Without faith it is impossible to please God; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." You see, you have again misappropriated the Scripture. Do you think that God is displeased with us when we cannot trust an erring priest, or Pope, or Church, or preacher, but nevertheless, trust in God?

CARD.—Amid the ever changing views of men, amid the conflicts of human opinion and the tumultuous waves of human passion, there is one voice heard above the din and uproar, crying in clear, unerring tones (71.2).

PROT.—That is *the voice of Jesus*, speaking through

the New Testament, who says, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish" (Jno. 10:27, 28). No priest or Pope can speak like that.

CARD.—It is very strange that the Catholic Church must apologize to the world for simply declaring that she speaks the truth, the whole truth, and nothing but the truth (71.3).

PROT.—Not at all strange, Cardinal, when we take your teachings and place them along with certain Scriptures, and see that they *just don't tally*; and also, when we find that you do not believe in "scattering Bibles broadcast over the earth" (69.3).

CARD.—Catholics are not "blind men led by blind guides" (72.3).

PROT.—Then, how do priests mislead so many people, as the learned, but "blind," Pharisees did? Protestants challenge all men to search the Scriptures, and see who are the "blind guides." Why don't you do that?

CARD.—Catholics are on the high road spoken of by the Prophet Isaiah, which is so "straight a way that fools should not err therein" (72.3).

PROT.—Rather, you priests are as men standing at the crossroads, misdirecting wayfarers—sending them to your Church and the Pope, instead of the Bible and Christ.

CARD.—Catholics enjoy that profound peace and tranquility which springs from the conscious possession of the whole truth (72.3).

PROT.—In other words, you induce peace and tranquility in your people by assuring (?) them that *you* are giving them "the whole truth"; and they need not worry their heads about what's in the Bible. But you should show them how to find peace in a personal

knowledge of the Person Christ Jesus—as He is revealed in the Bible. If you don't know how, you should learn.

CARD.—From what has been said in the preceding pages, it follows that the Catholic Church cannot be reformed (73.3).

PROT.—I am willing to agree with you on that. “Ephraim is joined to his idols; let him alone” (Hos. 4:17). For sixteen hundred years, the Catholic Church has been so set in her ways, that she would rather change the Bible than to amend any of her dogmas or doings.

CARD.—My meaning is that the Church is not susceptible of being reformed in her doctrines (73.4).

PROT.—And yet, no great institution was ever more desperately in need of reforming than the Roman Catholic Church.

CARD.—If only one instance could be given in which the Church ceased to teach a doctrine of faith which had been held, that single instance would be the death blow of her claim to infallibility (74.4).

PROT.—On the preceding pages, you have shown many instances of doctrines held by the Catholic Church, which were not taught by the Apostles, and vital doctrines which they taught and you repudiate.

CARD.—No solitary example can be adduced to show that any Pope or General Council ever revoked a decree of faith or morals enacted by any preceding Pontiff or Council (74.4).

PROT.—Cardinal, can you explain how error, if taught for a thousand years, becomes truth?

CARD.—If, as we have seen, the Church has authority from God to teach, and if she teaches nothing but the truth, is it not the duty of all Christians to hear her voice and obey her commands (75.1)?

PROT.—Yes, but if, as your book shows, the Catholic Church has abused, and does abuse, the authority which God gave to the Apostles, and if the Catholic Church teaches much error, and if the whole structure of the Catholic Church is built on a false assumption—is it not the duty of all Christians to renounce her?

CARD.—If a child is bound by natural and divine laws to obey his mother, how much more strictly we are obliged to be docile to the teachings of the Catholic Church, our Mother, whose admonitions are always just (75.2).

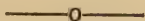
PROT.—So, you would coerce obedience to the Papal Church, by holding a rod of assumed authority over all mankind, asserting over and over again, *without proof*, that she is the only true Church, that she has divine authority, that she is infallible, that she teaches the truth, the whole truth and nothing but the truth, that she never teaches anything which Jesus didn't command His Apostles to teach.

Well, Cardinal, that's overdoing it with a vengeance. Considering the records of the Catholic Church in history, it is the extreme of presumption, in this twentieth century, to make such claims for such a Church, or credit the Lord with everything the Catholic Church has ever done.

And without doubt, we must regretfully say, this dogma of Catholic Infallibility has been to blame for some of the greatest evils in the world—the mainspring of self-righteousness, bigotry, and intolerance; the motive of religious oppression, causing Romanists to vaunt themselves over weak “sects”—monopolizing all ecclesiastical rights—trying to force all Protestants out of the fields of God's service—and even embroiling the nations of Europe in frequent wars.

Therefore, the world can never be truly Christian-

ized until the Catholic Church, with her three hundred millions of souls, renounces this doctrine of infallibility, humbles herself and makes an honest effort to get straight with God's Truth, or is shorn of her power to deceive people by professing a goodness which she does not possess.



What use has the Catholic Church for God's Holy Word of Truth?



## CHAPTER VIII

## THE CATHOLIC CHURCH AND THE BIBLE

CARD.—The Church is the only Divinely constituted teacher of revelation (77.1).

PROT.—Not the Roman Catholic Church.

CARD.—The Church is the Divinely appointed Custodian and Interpreter of the Bible (77.2).

PROT.—Self appointed, we should say. The Roman Catholic Church, we have seen, so often misinterprets the Bible and has never been very much of a teacher or distributor of God's pure Word of Truth.

CARD.—Her office of infallible guide would be superfluous if each individual could interpret the Bible for himself (77.2).

PROT.—But, Cardinal, God has never promised any man or Church a monopoly of truths; and we have seen that your Church is very far from infallible. Therefore, we reject her as an *Authoritative* interpreter. We can find thousands of Protestant ministers and laymen, too, who can interpret the Bible much more truly than even your Pope does.

CARD.—God never intended the Bible to be the Christian's rule of faith, independently of the living authority of the Church (77.3).

PROT.—Ah, hah; you let the cat out of the bag. That is to say, you make the Bible subservient to the Pope; and that is the reason why you don't like to see Protestants "scattering Bible broadcast over the earth." When people are seriously imbued with Bible Truth, they can't accept the Pope, such as he is, as an *Authority*.

CARD.—No nation ever had a greater reverence for the Bible than the Jewish People; and yet the Jews never dreamed of settling their religious controversies by a private appeal to the Word of God (77.4).

PROT.—But Jesus did. Whether it was private or public, was the same. Speaking to the Jews, He said, "Search the Scriptures" (Jno. 5:10, 16, 39); and His inspired writer said with praise to the "noble Bereans," that they "searched the Scriptures daily, whether those things were so" (Act. 17:11).

CARD.—Whenever any religious dispute arose among the people, it was decided by the High Priest and the Sanhedrim (77.6).

PROT.—But thank God, nothing was so decided in the Apostolic Church. The High Priest and Sanhedrim decided to crucify Jesus and persecute His disciples.

CARD.—The sentences of the High Priest and his associate judges were to be obeyed under the penalty of death (77.5).

PROT.—So, the Roman Catholic Church follows the policies of the Jewish priesthood, even in its cruel decisions. Instead of appealing to the Scriptures, as the noble Bereans did, you appealed to the Pope, and his associate prelates, whose decisions had "to be obeyed under penalty of death"—for centuries.

CARD.—Did God command the sacred volume to be multiplied? (78.4)?

PROT.—Cardinal, that is only asophism, which you are using against Bible reading by the people—because you know that if people carefully and devoutly read the Bible for themselves, they will not always accept your "interpretations." But you know full well, that in those days, before the invention of the printing press the general distribution of the Scriptures would have

been an impossibility. So, the people had to get along with only a few copies.

CARD.—God ordered the Priests and Levites to be always at hand to instruct the people (Deut. 17:8), (78.4).

PROT.—And you would go back to those days of the children of Israel in the wilderness, when they could have no way to learn religious truth except through the Priests and Levites, who did not always teach it straight.

CARD.—Does our Saviour reverse this state of things when he comes on earth (79.2)?

PROT.—Yes; the priests had not been true to the Scriptures. So, He found it necessary to reverse many things that were taught by the Jewish teachers in those days. Again and again He said, "Ye have heard it said," etc.; "but I say unto you," etc. (Mat. 5:21, 27, 33, 38, etc.).

CARD.—Does He tell the Jews to be their own guides in the Scriptures (79.2)?

PROT.—Not exactly. But He said, "Search the Scriptures." If they would get the truth, they had to study the Scriptures for themselves. The teachers they had were "blind guides," He said (Mat. 23).

CARD.—By no means; but He commands them to obey their constituted teachers, no matter how disedifying might be their private lives (79.2).

PROT.—Again, you read into the Scriptures something that is not there. Jesus said nothing about obeying "Constituted teachers"; and it is an offense to His holy name even to insinuate that He would endorse any teachers regardless of what might be their private lives. So, He set the example, by appealing to the Scriptures Himself.

CARD.—"Then said Jesus to the multitudes, and to

His disciples, saying, the Scribes and Pharisees sit upon the chair of Moses. All things therefore whatsoever they shall say unto you, observe and do" (Mat 23:1-3), (79.2).

PROT.—Why didn't you read further, Cardinal, and see what Jesus really meant? "Woe unto you scribes and Pharisees, hypocrites;—ye blind guides—ye blind fools—ye generation of vipers, how can ye escape the damnation of hell?" (Mat. 23:13, 16, 17, 24, 23). Is this your authority for teaching that a priest may be a moral leper, and yet be endorsed by Jesus as an infallible guide to Divine truth? But the very holy nature of Jesus forbids us to believe anything less than that He was showing, in cutting sarcasm the utter folly of obeying the teachings of the Scribes and Pharisees—"the constituted teachers."

CARD.—It is true our Lord said on one occasion, "Search the Scriptures." This passage is triumphantly quoted as an argument in favor of private interpretation. But it proves nothing of the kind (79.3).

PROT.—It is not an argument, Cardinal. It is just a plain statement, from Jesus Christ, to the effect that people ought to read the Scriptures for themselves, and not let "blind guides," or "constituted teachers," mislead them.

CARD.—Many learned commentators express the verb in the indicative mood; "Ye search the Scriptures" (79.3).

PROT.—But the Greek verb is in the imperative mood, and is properly rendered in the King James Bible; "Search the Scriptures," and Jesus meant: See for yourselves whether I am teaching you the truth.

But in Mathew 23:3, why didn't your "learned commentators" express the verb in the indicative mood: "Whatsoever they bid you observe, that ye observe and

do; but do not ye," etc. Because that would not have served your purpose—which is, to teach people to give more heed to the words of priests than to the Bible.

CARD.—He addresses not the multitude, but the Pharisees, who were the teachers of the law (79.3).

PROT.—You're wrong again, Cardinal. If you will consult John 5:10, 16, 39, you can see that Jesus was talking to "the Jews," when He said, "Search the Scriptures." He was literally urging *the people* to appeal from the teachings of the Pharisees to the teachings of the Scriptures.

CARD.—It was by preaching alone that our Redeemer intended to convert the nations; and by preaching alone that they were converted (80.6).

PROT.—That's only an unwarranted surmise. Jesus never told anybody that. If He had you would have been prepared to point it out in the Bible.

CARD.—No nation has ever yet been converted by the agency of Bible associations (80.6).

PROT.—No nation has ever yet been truly converted, or ever will be, without the agency of God's Word. Today, it is largely by reading the Bible that people "grow in grace and in the knowledge of our Lord Jesus Christ"; and we Protestants know by experience, that it is easier to preach effectively to people who familiarize themselves with God's written Word.

CARD.—Jesus Himself never wrote a line of Scripture (80.7).

PROT.—Maybe He didn't; but He dictated what the disciples should write, when he said, "Go ye, and teach all nations whatsoever I have commanded you." The only way that they could carry out such a commission to all the world and to the end of time, was through the Sacred Scriptures which they have written.

CARD.—The Apostles are never reported to have



circulated a single volume of the Holy Scriptures (82.2).

PROT.—Cardinal, you are only Cavelling. In those days you know, there were no copies of the Scriptures that could have been put into circulation. The few copies that were in existence had to be read, or consulted, in the Synagogues or Churches. But in these days, you have no excuse for discouraging the distribution of Bibles if you really value them as God's Holy Word.

CARD.—Until the religious revolution of the sixteenth century, it was a thing unheard of that people should be governed by the dead letter of the law, either in civil or ecclesiastical affairs (81.4).

PROT.—So the Catholics didn't feed the people on Bible Truth. But do you mean to call the Holy Word of God a "dead letter?" No wonder that you Catholics are not in love with the Bible!

CARD.—How are your civil affairs regulated in the state? Certainly not by your own personal interpretation of the laws, but in accordance with decisions which are rendered by the constituted judges (81.4).

PROT.—But you can't compare the Bible, or God's laws, with the laws of states. The laws of states are written by lawyers, and for lawyers, and in legal terms and long and complicated sentences, which require lawyers to interpret them, and give lawyers many pretexts for starting lawsuits. So the Papal laws are written by priests and for priests and in form and phrases that require priests to interpret them to the people. But on the other hand, the Bible was written mostly for the common people, and in the language of the common people, improved, and in short terse sentences that in large measure even children can understand. There-

fore, the most essential truths of the Bible, need no special interpreters.

CARD.—What the civil code is to the citizen, the Scripture is to the Christian (81.5).

PROT.—That may be so in the Catholic Church; but Protestants find a better and fuller use for the Bible.

CARD.—The Word of God, as well as the civil law, must have an interpreter, by whose decision we are bound to abide (81.5).

PROT.—That applies only to the Catholic Church, Cardinal, because you confuse the minds of people by your far-fetched interpretations of Scripture. Therefore, Jesus never advised anyone to seek an “authoritative interpreter”—except “the Spirit of Truth.”

However, our civil laws really have no “Authoritative Interpreter.” Even our Supreme Court members waste time disagreeing and wrangling; and you Catholics confuse thinking people’s minds with the Pope’s far-fetched interpretations. Therefore, Jesus never named any man as an “Authoritative Interpreter.”

CARD.—We often hear the shibboleth; “The Bible, and the Bible alone, must be your guide (82.2).

PROT.—That is no “shibboleth,” Cardinal. It is a stern, but precious truth. Above all preachers, priests and Popes, the Bible must be our guide. If they agree not with the Bible, we must reject them.

CARD.—Why, then do you go to the expense of building fine Churches and Sabbath-Schools (82.2)?

PROT.—That we may enjoy Christian fellowship, worship God together and help one another to understand the Bible.

CARD.—What is the use of your preaching and catechising the young, if the Bible at home is sufficient. The fact is, you reverend gentlemen contradict in practice what you so vehemently advance in theory. Do

not tell me that the Bible is all sufficient, or if you believe it is self-sufficient, cease your instructions (82.2).

PROT.—That's a foolish piece of quibbling. In no way does it help the truth. It only throws dust into the eyes of the unwary. It is the Bible that tells us correctly what to believe and what to do, including preaching, building Churches, etc.; and in the Bible, we learn things *to do* that no Pope would tell us to do.

CARD.—I will address myself now in a friendly spirit to a non-Catholic, and will proceed to show him that he cannot consistently accept the silent Book of Scripture as his sufficient guide (82.3).

PROT.—You have great confidence in your ability, Cardinal, to accomplish the impossible.

CARD.—A copy of the sacred volume is handed you by your minister, who says: "Take this book; you will find it all-sufficient for your salvation."

PROT.—No—he doesn't say that. He says: "Take this Book and read it. It will edify you. It will enlighten you. It will reveal Christ to you, who alone is sufficient for your salvation."

CARD.—What assurance have you that the Book he hands you is the inspired Word of God? It may, for aught you know, contain more than the Word of God, or it might not contain all the word of God (82.4).

PROT.—More quibbling! This is no place to discuss the making of the canon of the Scriptures. We are talking about the Bible as we have it, which Protestants accept, and you profess to accept, as the Holy Word of God. And the complaint that I am making against you, Cardinal, is that you are trying to put the same Holy Word of God below the teachings of Popes and the Catholic Church, to constrain people to go to priests, instead of the Bible for their religious authority. But, if they fail to show us that they are in accord

with the Bible, we must reject them, though they be Popes.

CARD.—The Catholic Church, in the third council of Carthage (A.D. 397) separated the chaff from the wheat, and declared what Books were canonical, and what were apocryphal (83.1).

PROT.—Happily, that was before the Christian Church had become so thoroughly papalized and before another Papal council had included certain apocryphal books in the Sacred canon.

CARD.—When you accept the Bible as the word of God, you are obliged to receive it on the authority of the Catholic Church (83.3).

PROT.—We have a much higher authority. We receive the Scriptures in exactly the same way that devout Christians received them before the Church had become Papalized. Jesus said, "When the Spirit of truth is come, He will guide you into all truth"; and now, in the Bible, God's truth is "spiritually discerned" (1 Cor. 2:10-14).

CARD.—The Catholic Church was the sole guardian of the Scriptures for fifteen hundred years (83.3).

PROT.—No, not the *sole* guardian, but the *unfaithful* guardian, holding the Word of God as a prisoner, keeping it in chains, denying it liberty to mingle among the people, and making bonfires of it whenever it got into the hands of laymen who would read it and try to follow its teachings to the letter. However, "the sects," or "heretics," were the true guardians of the Bible, who hid it in caves to keep the Catholic Church from destroying it.

CARD.—Still, the Scriptures can never serve as a complete guide to heaven (83.4).

PROT.—You have said that before, and here you emphasize it, so that the world shouldn't forget how

your Church minimizes the Bible in order to exalt the Pope and Priests.

CARD.—It can never serve as a complete rule independently, of an authorized, living interpreter (83.4).

PROT.—There is no such interpreter, except the Spirit of God. If there had been, you would have pointed out the Scriptural authority for him.

CARD.—A true guide of salvation must be within the reach of every inquirer after truth (84.2).

PROT.—There is no other guide so handy as these Bibles which Protestants are "scattering broadcast over the earth."

CARD.—The art of printing was not invented 'til the fifteenth century. How utterly impossible it was to supply everyone with a copy of the Scriptures (84.5).

PROT.—There would have been more written copies in circulation if the Papacy hadn't burned many of them to keep them from falling into the hands of the laity.

CARD.—There were but a few hundred of them in the Christian world, and these were in the hands of the Clergy and learned (85.1).

PROT.—And that's where the Papacy wished the Bible to stay—I think.

CARD.—Even at the present day, with all the aid of steam printing presses and with all the Bible associations, it takes all their energies to supply every missionary country with Bibles (85.2).

PROT.—And what is the Catholic Church doing, Cardinal, to share the burden of such a glorious enterprise? Acting the part of a carping critic.

CARD.—But even if the Bible were at all times accessible to everyone, how many millions exist, who are incapable of reading the Word of God? (85.3).

PROT.—That applies especially to Papal lands, where



there is a lack of Protestant influence to teach the common people to read, and inspire them with a desire to read the Bible. However, in a land of Bibles, there is scarcely anyone who couldn't find someone to read the Bible to them!

CARD.—Is the Bible intelligible to all (85.4)?

PROT.—All that is essential to salvation and the building of Christian character, is easily understood even by children.

CARD.—Far from it; it is full of obscurities and difficulties, even for the learned (85.4).

PROT.—Not so many, Cardinal, as you make believe. But Catholic teachings make difficulties where there were none, and obscure many passages that were clear enough.

CARD.—St. Peter informs us that in the Epistles of St. Paul there are "certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction" (2 Pet. 3:16), (86.1).

PROT.—If you will look carefully into that passage, Cardinal, you will see that it means that there are people who will "Wrest" any Scripture which does not suit their notions, whether it is hard or easy to be understood. But that is no excuse for trusting the Bible to priests only; for there are many passages that have been wrested from their plain meaning by the hierarchy of Rome, as we have seen in preceding chapters.

CARD.—A certain man was riding in a chariot, reading the Book of Isaiah, and when asked by St. Philip whether he understood, he replied. "How can I understand unless some man show me?" (Act. 8:31).

PROT.—*The man* didn't need a Pope or "an authoritative Interpreter." Philip showed him. That is precisely the Protestant way. Every man, woman and

child can now have a Bible, and should read it. But when he comes to a passage which he does not understand, he should ask "some man to show him." But you Catholics would tell him with the force of *authority*, what he must believe about it, whether it is possible for him to *see* it your way, or not; and the Eunuch wouldn't have found Christ, as he did, if Philip had tried to handle him as a priest does.

CARD.—The Fathers of the Church are unanimous in pronouncing the Bible full of knotty difficulties (86.3).

PROT.—When you try to make it teach all the Papal dogmas you encounter many insurmountable difficulties. But when we read it without prejudice, we find just enough "knotty difficulties" to show that it was inspired by a superhuman mind.

CARD.—Does not the conduct of the Reformers conclusively show the utter folly of interpreting the Scriptures by private judgment (86.4)?

PROT.—No, Cardinal. It led to the Protestantism which we have in America. It only shows the Reformers acting in accord with the prayer of Cardinal Newman—expressed in his hymn "Lead Kindly Light." They were groping their way out of the religious darkness into which the Catholic Church had brought them.

CARD.—The children of the Reformation endeavored in their conceit to lead men to heaven by the private interpretation of the Bible (87.1).

PROT.—Cardinal, are you utterly incapable of understanding the Reformers? The phrase "private interpretation" is the invention of your own Church; and you misapply it. The Reformers were simply obeying the command of Jesus, "Search the Scriptures," trying to get the truth out of God's Word, which they had failed to find in the Catholic Church; and if in some

cases they differed among themselves, that is not surprising—considering the lack of sound Bible instructions that had been given them in the Church of Rome.

CARD.—Their efforts led to the confusion and multiplicity of religions (87.1).

PROT.—Oh, no, Cardinal—not to the “multiplicity of *religions*,” but to the division of the Christian Church into many denominations, that would do better work for the cause of Christ and humanity, than the Church of Rome had been doing.

Like “the sons of Noah,” in the land of Shinar (Gen. 11:1–8), the Papal Church was doing a great big thing to “make a name” that would win glory for herself, and conquer the whole world, and hold all Christendom under one form of government and one set of dogmas. But that doesn’t seem to have met with the approval of the Almighty. So, in His providence, God came down and confounded her—gave her a jolt—raised up the Reformers, to scatter many Catholics into other denominations, who would give the Bible to the people and preach a purer gospel.

CARD.—The Scriptures alone do not contain all the truths which a Christian is bound to believe (89.2).

PROT.—The Scriptures alone contain all the reliable evidence of what Jesus commanded His disciples to teach; and if you are binding your people to believe anything else, you are “teaching for doctrines the commandments of men.”

CARD.—The Catholic Church correctly teaches that our Lord and His apostles inculcated certain important duties of religion which are not recorded by the inspired writers (Jno. 21:25), (89.3).

PROT.—The Catholic Church falsely teaches that. You have not a jot or tittle of evidence for it, Cardinal. Of course, Jesus said and did many things that were

never recorded. But you don't even know what they were. Neither did He say that they were to be inculcated. So you have no excuse whatever for teaching dogmas that are not written in the Bible.

CARD.—The Scriptures alone cannot be a sufficient guide—because they do not contain all the truths necessary to salvation (89.4; 90.1).

PROT.—You have to say that in order to excuse all your teachings. The Scriptures contain all that you or I know anything about—the whole testimony of the inspired disciples as to what Jesus commanded them to teach; and they are abundantly sufficient, and more than sufficient, *for salvation*. Therefore, if you are teaching anything else, “your minds have been corrupted from the simplicity that is in Christ,” you are “preaching another Jesus,” having “received another spirit” and “another Gospel” (2 Cor. 11:3, 4).

CARD.—God forbid that any of my readers should be tempted to conclude from what I have said that the Catholic Church is opposed to the reading of the Scriptures or that she is the enemy of the Bible—what base calumny is contained in that assertion (90.1)!

PROT.—Well, Cardinal, that is the conclusion which is to be drawn from what *you have said*. This whole chapter has disclosed a mild hostility toward the Sacred Book, a fear of it as a rival of the Pope—a labored effort to give the Bible a lower place, to implant doubts in the minds of the people as to its infallibility and sufficiency, in order to maintain the Pope and priests in positions of highest authority. But if you really loved and revered God's Book of truth as you should, you would outrival the Protestants in “scattering it broadcast over the earth” and *in urging people to read it*.

CARD.—For fifteen centuries the Catholic Church

was the *sole* depository and guardian of the Bible, and if she really feared that Sacred Book, who was to prevent her from tearing it to pieces and scattering it to the winds (90.2) ?

PROT.—Say something that is true, Cardinal—occasionally. In that sentence, there are at least three glaring errors. First, the Papal Church had been born only about eleven centuries when the Reformers arose. Second, she was never “the *sole* depository and guardian of the Bible.” A number of copies were always to be found in possession of those “sects” whom you call “heretics,” all of which copies the Papal agents tried to burn, but without entire success. And third, the Papal Church didn’t wish to destroy the Bible utterly, but only to keep it out of the hands of the laity. A hundred or two copies were always kept for priests to tinker with, giving a twist and adding a word here and there, to make it appear that you have Divine authority for every dogma that you teach.

CARD.—That venerable volume has survived in the wars and revolutions and barbaric invasions of fifteen centuries. Who rescued it from destruction? The Catholic Church. Without her fostering care the New Testament would probably be as little known today as “the Book in the days of the kings of Israel” (3 Kgs. 14:19), (90.3).

PROT.—You ought to study the true history of the “Heretics,” or Protestants. Even if the Roman Catholic Church had been wiped out, the Bible would have been preserved, AND READ. For instance, there were the Waldenses who had copies of the Bible hidden in caves. But lest those copies should be found and burnt by the emissaries of the Pope, the Whole Bible—divided into sections and committed to groups of young people—was memorized. Can you beat that, for devo-



tion to God's truth? The Bible was hidden in the minds and hearts of the Waldensian people, so that it could have been reproduced, if every written copy had been destroyed.

CARD.—In the fourth century, Pope Damasus commanded a new and complete translation of the Scriptures to be made in the Latin language. If the Popes were afraid that the Bible should see the light, that was a singular way of manifesting their fear (91.3; 91.4).

PROT.—Well, we'll not go into raptures over that until you tell us how many copies were made and what was done with them. The people were probably none the better off; judging from the ways the Popes used the Bible in later years.

CARD.—This new translation was disseminated throughout Christendom, and was called the Vulgate (91.5).

PROT.—“Disseminated” among whom? The people? Or only the priests? Even Martin Luther, in the sixteenth century, while he was a priest and monk in the Roman Catholic Church, had access to only one Bible; and that one was kept chained to a wall. You said that your Bibles were kept by the “clergy and learned” (65.1).

CARD.—I suppose there are some who, even to the present day, are ignorant enough to believe that the first edition of the Bible ever published after the invention of printing was the edition of Martin Luther. The fact is, that before Luther put his pen to paper, no fewer than fifty-six editions of the Scriptures had appeared on the continent of Europe (92.6).

PROT.—Marvelous! If true. But what was done with them all? If the people never knew of them, what good did they do the people. When Martin

Luther's edition came from the press, it was circulated among the common people because, for them it had been written, and not simply for priests; and the world didn't have to wait four hundred years to find it out.

CARD.—Coming down to our own times, if you open an English Catholic Bible, you will find in the preface a letter from Pope Pius VI in which he strongly recommends the pious reading of the Holy Scriptures (93.2).

PROT.—For whom did he write that letter? For the people? Or only for the priests? However, the American Catholic clergy haven't very zealously followed up that recommendation. I had in my possession a copy of your Catechism, which was adopted in a Plenary council of Baltimore and received your own personal endorsement; and I searched through it in vain to find a word recommending the Bible to the American people.

CARD.—A gentleman of North Carolina lately informed me that the first time he entered a Catholic book-store he was surprised at witnessing on the shelves an imposing array of Bibles for sale (93.4).

PROT.—No wonder that he was surprised. That was unusual. Well—wishing to order a Catholic Bible—I secured, through the kindness of a priest, a copy of the "Catalogue of Kennedy Publications," of New York City, which contains "A comprehensive list of Catholic books of all publishers" numbering more than 250. And among them all, I have found not a single Bible listed. Is that the way you encourage your people to read the Bible? I haven't learned yet, after a dozen years, how to get a Bible from Catholics.

Go into any Protestant publishing house or book-store, or take up any Protestant Catalogue, and you will find, most conspicuous, an array of Bibles for sale in various types and bindings, and at prices to suit the

pocketbooks of the rich and the poor. The Protestants make it easy for every man, woman and child to possess a Bible.

In the Roman Catholic Church, you have shown, the Bible is not honored as highly as the Pope, not accepted as an infallible guide, not recommended so very much, not made so easy to get, not promoted by Bible associations, nor "scattered broadcast over the earth." On the contrary, your writings would tend to throw a damper on Bible reading by the people.

Why? Well, of course you know that the more thinking people familiarize themselves with the Scriptures, the harder your prisets will find it to explain all your Papal doctrines—while the more Protestants study the Bible, the easier Protestant preachers find it to explain their doctrines.

Hence, the most essential difference between Protestantism and Roman Catholicism, is just the difference between faithfulness to the Pope and faithfulness to the Bible; and so long as the Papal Church maintains her present attitude towards the Bible and Protestantism, Christendom must be divided. In the course of time, the world might come to unite on the Bible, if you would propagate the Sacred Book as zealously as you have promoted "His Holiness"; but the world will never unite on the Pope.



Then, why do you make the Pope your supreme guide, instead of the Bible?

## CHAPTER IX

## THE PRIMACY OF PETER

CARD.—The Catholic Church teaches that our Lord conferred on St. Peter the first place of honor and jurisdiction in His whole Church (95.1).

PROT.—Oh, I see why you follow the Pope, instead of the Bible—because it doesn't teach that our Lord conferred such an honor and jurisdiction on "St. Peter" or anybody else.

CARD.—And that the same spiritual supremacy has always resided in the Popes, or Bishops of Rome, as successors of St. Peter (95.1).

PROT.—That is what the Catholic Church teaches, but not the Bible. On the contrary, Jesus told His disciples they should not be like the Gentiles (or heathens) who had kings to "exercise Lordship" and "great ones to exercise authority upon them." "So it shall not be among you," He said (Mat. 10:35-43; Lk. 22:24-26).

CARD.—To be true followers of Christ all Christians both clergy and laity, must be in communion with the See of Rome (95.1).

PROT.—Oh, no, Cardinal; that's only a Papal dogma, which has no Scriptural authority; and Christ doesn't seem to live in Rome. But where do you get your authority?

CARD.—I may state, that in the Old Law, the High Priest appointed by Almighty God filled an office analogous to that of Pope in the New Law (95.2).

PROT.—So, you are showing us that, after all, your

Popes are successors of the Jewish High Priest, instead of the Apostle Peter.

CARD.—In the Jewish Church there were priests and Levites—and there was also, a supreme ecclesiastical tribunal with the High Priest at its head—whose decision was enforced under pain of death (95.2).

PROT.—So, the Papal Church is patterned after the murderous Jewish Church, more than after the Church of the Apostles that had Elders (PRESBUTEROI) but no official Priest (HIEREUS). (Acts 14:23; 16:4; 20:17; 1 Tim. 5:17; Tit. 1:5). But when the Jews rejected Christ, they lost their place as the people of God.

CARD.—The High Priest had the highest jurisdiction in religion (Ent. Chap. 17). By this means unity of faith and worship was preserved among the people of God (96.2).

PROT.—Oh, yes, “unity was preserved”; but not “among the people of God.” It was a unity of the wicked, whom Jesus said were “children of the devil”—the people who refused to follow Him in faith or worship—who hounded Him to His death, and finally marshalled enough of the rabble to have Him crucified. And you hold them up as worthy prototypes of the Papacy (Jno. 8:13, 37; 11:47–53).

CARD.—We must therefore find in the Church of Christ a spiritual judge, exercising the same authority as the High Priest wielded in the Old Law (96.3).

PROT.—No, Cardinal, you don’t have to find anything like the Jewish High Priest, in the Christian Church. Think of Peter, or any of the Apostles issuing orders to put the disciples of Christ to death.

CARD.—If a supreme Pontiff was necessary in the Mosaic dispensation, the same dignitary is equally necessary now to preserve unity of faith (96.3).



PROT.—Oh, no, Cardinal. When Christ came, the whole human priesthood, having finished its work, had become so corrupt that it was no longer fit for any good purpose. Therefore, in the Christian Church, Christ Himself took the place of the whole priesthood—and *exit* all priests. And you are hereby challenged to point a single text to show that a High Priest, or any priests (HIEREUS) at all were recognized in the Apostolic Church—as officers.

CARD.—Every well-regulated civil government has an acknowledged head (96.3).

PROT.—Is that the reason why your Church is fashioned after a civil government—the Roman Empire? But you forget that Jesus said to Pilate the Roman, “My kingdom is not of this world.”

CARD.—Shall we suppose that, of all lawgivers, the Wisdom Incarnate alone left His kingdom on earth to be governed without a head (97.1)?

PROT.—You ignore Christ, who is supreme Head of His own Kingdom.

CARD.—The Church must have a visible head on earth (97.1).

PROT.—Well, Jesus said, “The kingdom of God cometh not with outward show” (Lk. 17:20). The Church of real, sure-enough Christians is spiritual, and therefore invisible. No man upon earth can tell who they are; for many members of the visible organizations are hypocrites, as were the scribes and Pharisees, who were conspicuous in the Jewish Church.

CARD.—The Church without a Supreme Ruler, a visible Head, would be like an army without a general, a navy without an admiral, a sheepfold without a shepherd (97.3).

PROT.—Then, you preach a kingdom that is unlike the kingdom of Christ—a kingdom that is “of this

World" and "Comes with outward show"—that can be seen with the naked eye.

CARD.—The Christian communities separated from the Catholic Church deny that Peter received any authority over the other Apostles, and hence they reject the supremacy of the Pope (97.4).

PROT.—And they prove their position by the Scriptures.

CARD.—The absence from Protestant communions of a visible Head is to them an endless source of weakness and dissention (97.5).

PROT.—"By their fruits ye shall know them." By that test, who wouldn't rather live in the Protestant country of America, Scotland or England, than in the Catholic country of Spain, Italy or Mexico?

CARD.—They are left without a common rallying centre or basis of union and are placed in an unhappy state of schism (98.1).

PROT.—Why, Cardinal, don't you know that Protestants have the Bible as a "common rallying centre" and are drawing closer and closer around it? But the Catholic Church, with the Pope as a rallying centre is still propagating the same errors that have kept the nations in turmoil for a thousand years?

CARD.—The existence, on the contrary, of a supreme judgment of controversy in the Catholic Church is the secret of her admirable unity (98.2).

PROT.—Oh, yes, your Church has maintained an amazing unity; but it hasn't been so "admirable"—rather, a unity of errors something like that which was in the Jewish Church which refused the truth that Jesus and his disciples taught, but united to crucify Him.

CARD.—From the very fact, then, of the existence of a supreme Head in the Jewish Church—it must have entered into the mind of the Divine Lawgiver to place

over His Church a primate invested with superior judicial powers (98.3).

PROT.—No—rather, we should say that, seeing what had been the effect of such a Head in the Jewish Church, and foreseeing what would always, be the results of Dictators, or dominaters, *it did* “enter into the mind of the Divine Lawgiver” to tell His disciples in effect that He would never invest any man in His Church, with such unlimited authority.

CARD.—To my mind the New Testament satisfies every candid reader that our Lord gave plenipotentary power to Peter to govern the whole Church (98.4).

PROT.—But to my mind, no candid reader can believe from anything that Jesus ever said to Peter, or from anything that Peter ever did, that he was given any sort of power “to govern the whole Church.”

CARD.—The Saviour, on a certain occasion, asked His disciples: “Whom do you say that I am?” Simon Peter answering said, “Thou art Christ the Son of the living God.” And Jesus answering said unto him, “Blessed art thou, Simon Bar Jona—and I say unto thee; that thou art Peter, and on this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven” (Mat. 16:13–19), (98.5).

PROT.—That was a grave responsibility to be laid on any man. But there is no reason to suppose that it was meant for Peter alone, and not for all who will qualify for it by a prompt confession of Christ, as Peter did.

CARD.—The word *Peter*, in the Syro-Chaldaic language, means *a rock* (99.3).

PROT.—You're just a little off the mark, Cardinal. In the Greek Testament, the word for *Peter* is PETROS, which primarily means a *stone*. A stone is a small rock, or a piece of a rock, such as may be used as building material. Also, stones were hurled at Jesus.

CARD.—The sentence runs thus in that language: "Thou art a rock, and on this rock I will build my church" (99.3).

PROT.—That misses the mark entirely. In the Greek Testament, it runs: "Thou are PETROS: and on this PETRA I will build My Church," or "Thou art a *stone*; and on this *Rock* I will build My Church." The word PETRA means primarily "a rock, a great mass, a ledge, a cliff." So, you see that the name Peter, which Jesus gave to Simon Bar-Jona, is not identical with that on which He said He would build His Church. By his prompt confession, Peter was to be used as material in building an indestructible Church; but the Church was to be built *on* something greater than Peter, or any other mere man.

CARD.—The sentence can bear no other construction, unless our Lord's good grammar and common sense are to be called in question (100.1).

PROT.—Why, Cardinal, you priests and Popes have missed "Our Lord's good grammar and common sense," in failing to understand the essential difference between a *stone* and a *rock*. It is true that we often use these two words interchangeably, and wrongly; but Jesus didn't. He made the distinction between *stone* and *rock*, so precise that no one should ever have supposed the Church was to be built on Peter.

CARD.—Any Church that does not recognize Peter as its foundation stone is not the Church of Christ, and not the work of God (100.2).

PROT.—So, without any clear or positive proof, you affirm that “Peter is the foundation rock of the Church of Christ”; and then, though we have much clearer and more positive evidence, to the contrary, you rule us Protestants out of the Church of Christ and out of the favors of God. You can’t do that, Cardinal. You are not the keeper of the gates of heaven—neither is the Pope.

CARD.—He goes on: “I will give thee the keys of the Kingdom of Heaven” (100.3).

PROT.—That’s another passage of “obscure” meaning, upon which you base a most dogmatical dogma. Besides, what Jesus said here to Peter, He said to others on other occasions. (See Mat. 18:18; Mk. 2:5–10; and Jno. 20:23).

CARD.—Among the Hebrew people keys were an emblem of jurisdiction. To affirm that a man had received the keys of a city was equivalent to the assertion that he had been appointed its governor (100.3).

PROT.—If Jesus meant to confer such authority on Peter alone, there is not an iota of evidence that Peter ever used it. Among the Apostles and Elders, all authority was exercised jointly. On the day of Pentecost for instance, “Peter standing up with the eleven, lifted up his voice,” etc. (Acts 2:14). Peter was the acknowledged spokesman only, because he was the best speaker. But he spoke with the authority of the whole body of the Apostles, who stood up with Him to impress this fact.

CARD.—Even to this day, does not the Presentation of keys convey among ourselves the idea of authority (100.3)?

PROT.—Not always. It especially conveys the idea of trust and responsibility. The Pharisees were entrusted with “the key of knowledge” (Lk. 11:52). But



they "shut up the kingdom of heaven against men" (Mat. 23:13). So, all the Apostles and many of us today have been trusted with Christ's truth; and by the way we use it, we open heaven to men, or close the way.

CARD.—When the Redeemer says to Peter: "I will give to thee the keys," etc., He evidently means; I will give thee supreme authority over My Church. Thou and thy successors shall be My visible representatives to the end of time (100.3).

PROT.—Again, you graft your doctrine into the Word of God. Jesus said nothing about "successors" of Peter. But if Peter ever had such authority as you claim, it was quiescent while he lived; and when he died, it was not divinely recognized in his so-called successors Linus, Anacletus and Clement I. While Clement was still living, the risen Lord appeared—not to him—but to the aged Apostle John, and said, "I am He that liveth, and was dead—and have the keys of hell and death" (Rev. 1:18); and to the little Church of Philadelphia, He sent a message to this effect: "Behold I have set before thee an open door, and no man can shut it; for I have the key of David, and no man can shut what I open, or open what I shut" (Rev. 3:7,8). If any man had claimed the right to the *keys of Peter*, Jesus rebuked his presumption.

CARD.—Never did Jesus say to any other Apostle or Bishop what He said to Peter (101.3).

PROT.—But don't you ever consider, that Jesus often talked to the Apostles over the head of Peter, because Peter was the most talkative one, and most needed to be talked to, and because he was the most erratic and unstable one—except Judas? Or, didn't you catch the idea that, by the shore of Galilee, Jesus spoke directly

to Peter because Peter needed to be "confirmed," or reinstated, after his base denial? (Jno. 21:15-17).

CARD.—In the Acts of the Apostles, St. Peter appears before us, like Saul among the tribes, head and shoulders over his brethren (102.2).

PROT.—The record is: "Peter standing up with the eleven" (Acts 2:14) not "head and shoulders over them," but only equal with them, and speaking with no authority that was not given to the Apostles jointly.

CARD.—The first twelve chapters of Acts are devoted to Peter and to some of the other Apostles. In that brief historical fragment, as well as in the Gospels, the name of Peter is everywhere preeminent (102.3).

PROT.—Only for awhile, Cardinal.

CARD.—Peter's name always stands first. Peter is even called by St. Mathew "the first Apostle" (122.4).

PROT.—No, not "the first Apostle"—only his name is given first in the list. But that doesn't mean a thing, except that somebody's name had to be first, and it became a habit to mention the Apostles in the order: Peter, Andrew, James, John, etc. (Mat. 10:2), and you wouldn't say that, therefore, Andrew was more important than James or John. You catch at straws for evidence to save the Papacy.

CARD.—Peter was first not only in rank and honor but also in authority (102.4).

PROT.—You have yet to prove that Peter ever exercised authority over anybody.

CARD.—Peter is the first Apostle who performed a miracle (Acts 3), (102.5).

PROT.—But not the only one.

CARD.—He is the first to address the Jews in Jerusalem (Acts 2), (102.5).

PROT.—But not the only one.

CARD.—His Apostolic brethren stand respectfully around him.

PROT.—They “stood up with him” while he was preaching, to show that they had equal authority with him.

CARD.—Peter is the first to make converts from the Gentiles (Acts 10), (103.1).

PROT.—But Paul was the greatest of all missionaries to the Gentiles.

CARD.—When there is a question of electing a successor to Judas, Peter alone speaks. The Apostles silently acquiesce (103.2).

PROT.—But Peter didn’t speak *with authority*. If he had been a Pope, the Vicar of Christ, wouldn’t he have just appointed a successor to Judas? But, no, he only laid the matter before the body of Apostles; and “*they* appointed two,” and “*they* prayed,” and “*they* gave forth *their* lots”; and “the lot fell upon Matthias” (Acts 15:26).

CARD.—In the Apostolic council of Jerusalem, Peter is the first whose sentiments are recorded. “There was much disputing.” But St. James and the other Apostles concur in the sentiments of Peter without a single dissenting voice (103.3; 103.4).

PROT.—If you will read the 15th chapter of Acts carefully, you can see that all Peter did in that council was to get the floor first, as he usually did (Vs. 7), and recommend only a part of what the council finally adopted (Vs. 10). Then, he was followed by Barnabas and Paul. But it was James who closed the discussion, with the longest speech of the occasion and with a set of resolutions embracing considerably more than Peter had proposed, which were unanimously adopted (Vss. 13, 19, 20, 22). Then, if you will read on, you shall find that Peter was very remiss (for a Pope), in

that he wrote no encyclical letters to inform the Gentile Churches as to what the council had decided concerning them. He left that *authority* to "the Apostles and Elders" (Vss. 23-26). And then later, Peter himself violated the action of that council (Gal. 2:11).

CARD.—In fact, Peter figures so conspicuously in every page that his Primacy is forced on the judgment of the impartial reader (104.1).

PROT.—But, Cardinal, did you never hear of the by-word "Petered out?" Do you know what it means? In launching the Church, Peter took a very prominent place and did a great work—not as a supreme head, but as a forceful preacher. But, in the years following, he "Petered out." Others became more prominent than he; and at the end of the 15th chapter of Acts, after James and Paul and Barnabas had been brought into special prominence, the name of Peter disappears; and through all the remaining chapters, it is seen no more. On the other hand, the name of Paul is found many times in every chapter from the 13th to the last. In the whole Book of Acts the name of Paul is to be counted 132 times, but the name of Peter only 58 times. Accordingly the last years of Peter's life were spent in obscurity, and so much so that to this day, no man has been able to prove conclusively that he, "the first Pope," ever saw Rome—while the record is clear that Paul spent at least two years there, preaching and writing letters to Churches and Christian workers.

CARD.—What are the Principal objections advanced against the Primacy of Peter (104.2).

PROT.—The most comprehensive one is, that you have searched the Scriptures and have not been able to find a single clear and positive text to support such a dogma.

CARD.—They are exclusively confined to the three

following: First—that our Lord rebuked Peter. Second—that St. Paul criticized his conduct on a point effecting discipline (Gal. 2:11, 14). Third—that the Primacy of Peter conflicts with the supreme dominion of Christ (104.2).

PROT.—And you, learned and brilliant man that you are, are unable to refute a single one of them.

CARD.—May not a superior rebuke his servant? (104.3).

PROT.—Certainly, if the servant deserves to be rebuked, as Paul and Jesus rebuked Peter.

CARD.—Is it not a common thing for ecclesiastics occupying an inferior position in the Church to admonish even the Pope? (104.4).

PROT.—I didn't know that. But when they do it, its a pretty good sign that down in their hearts, they have discovered that the Pope is not very "superior," and certainly not infallible, but just a human being, subject to errors as other men are.

CARD.—St. Paul mentions it as a fact worthy of record that he actually withstood Peter to his face. Do you think it would be worth recording if Paul had reprimanded James or John? (Gal. 2:11), (105.1).

PROT.—Why not? They were Apostles and equals in authority with Peter.

CARD.—By no means. When St. Paul goes to the trouble of telling us that he took exception to Peter's conduct, he mentions it as an extraordinary exercise of Apostolic freedom, and leaves on our mind the obvious reason that Peter was his superior (105.1).

PROT.—Then, we are to infer that when Jesus rebuked Peter, the "obvious inference *on your mind*," is that Peter was Christ's superior, as well as Paul's. Too thin.

CARD.—In the very same Epistle St. Paul plainly in-



sinuates St. Peter's superior rank. "I went," he says, "to Jerusalem to see Peter and tarried with him fifteen days" (Gal. 1:18), (105.2).

PROT.—Well, can't a preacher visit a fellow-preacher to enjoy Christian fellowship, without having somebody to "insinuate" that he recognized the other preacher as a Pope? In Paul's visit to Peter, there is no reason to think that he went to get instructions more than to give instructions. In fact, he tells us and plainly "insinuates" that he would take orders from no man. But still, you catch at straws (Gal. 10:18).

CARD.—There are others who pretend, that loyalty to Peter is disloyalty to Christ (105.3).

PROT.—And that is substantially what Paul himself "pretends." He said, "If I pleased men, I should not be the servant of Christ" (Vs. 10); so, "neither received I the Gospel from man, nor was I taught it, but by the revelation of Jesus Christ" (Vs. 12). And so, when Christ was revealed to him, he didn't go to Jerusalem to see what Peter would have him to do, but he went his own way to preach as Christ had instructed him to preach (Vss. 15-18).

CARD.—They pretend, that by acknowledging Peter as the rock on which the Church was built, we set our Saviour aside (105.3).

PROT.—And so you do. In making Peter the *Rock*, instead of the *stone*, you rule out the Messiahship of Jesus as the Rock on which the Church was built.

CARD.—Our State Executive would have little faith in the loyalty of any citizen who would say: "Governor, I honor you personally but your official's orders I shall disregard" (106.2).

PROT.—But you are trying to put Peter into the Governor's chair, a position to which he was never "chosen."

CARD.—St. Peter is called the first Bishop (106.3).

PROT.—Yes, “called the first Bishop” by Catholics, but in the Bible he is never called anything higher than an Apostle and an elder.

CARD.—He transferred his See from Antioch to Rome, where he suffered Martyrdom with St. Paul (106.3).

PROT.—Couldn’t you give us some real evidence that Peter ever had a “See” in Antioch, or Rome, or anywhere?

CARD.—The intrinsic evidence of St. Peter’s first Epistle, the testimony of his immediate successors in the ministry, as well as the avowal of eminent Protestant commentators, all concur in fixing the See of Peter in Rome (106.3).

PROT.—That is not evidence, Cardinal. It is only the assertion of a Roman Catholic writer who holds a high office by reason of his ability to defend Roman Catholic dogmas. But on the contrary, Peter, in his last days, wrote from “Babylon” (1 Pet. 5:13); and those writers to whom you refer, could only say, “I think he went to Rome.”

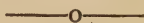
However, you have failed signally to establish the Apostle Peter on a Papal throne. If it could have been done, you would have done it—searching the Scriptures, tradition and history. But all you have been able to bring forth *as evidences* are “supposes,” “inferences,” “insinuations” and “I thinks.” Is there any other Church whose chief dogmas are made to rest on no clearer or more positive truth?

But in your effort to set Peter up too high, you have done a positive injustice to the memory of a great and good man. Again and again, Jesus told His disciples that they must not be like the Gentiles, or Pagans, who had kings and rulers and mighty ones to domineer over

the people. Yet, you represent Peter as having disregarded the Master's teaching—as being ambitious to exercise authority, as assuming a dominant position over the other Apostles, as accumulating credits for every signal service he rendered and conspicuous work he did—to prove his right to rule over the whole Church of Christ.

But happily, the great and beloved Apostle Peter was not that kind of a man; and there is not the least clear and positive evidence that he ever assumed the role of a Pope, or supreme Head of the Church, or wished to do so, or thought of such an office as possible in the Kingdom of Christ, or would have accepted it, if it had been offered to him. In his ripened years he was more like his Divine Master, who refused to be a temporal king, a *visible* ruler, even when the multitude tried to make Him one.

So we don't have to worship the Pope, or call him "His Holiness," or "Holy Father." Jesus said we shouldn't.



Now, we'd like to "*face the facts*" about the Popes whom you suppose have been "the successors of St. Peter" and "Vicars of Christ."

## CHAPTER X

## THE SUPREMACY OF THE POPES

CARD.—The Church did not die with Peter (108.1).

PROT.—Of course, it didn't. Who ever thought it could, when Christ was still alive? That is, the Church wasn't kept alive by any succession of Priests or Popes, but by the ever-living Spirit of the Son of God.

CARD.—Consequently, whatever official prerogatives were conferred on Peter were to be handed down to his successors from generation to generation (108.1).

PROT.—But, alas, the so-called successors have assumed prerogatives which Christ never conferred on anyone.

CARD.—The Church is in all ages as much in need of a supreme Ruler as it was in the days of the Apostles (108.1).

PROT.—Well, it has the same SUPREME RULER that it had before any of the Popes were born.

CARD.—Whatever privileges, therefore, were conferred on Peter which may be considered as essential, are inherited by the Bishops of Rome, as successors of the Prince of the Apostles (108.2).

PROT.—The "Bishops of Rome" have taken unto themselves various powers that Jesus never conferred on Peter or any other man.

CARD.—Peter, it is true, possessed also the gift of Inspiration and the power of working miracles. The two latter gifts are not claimed by the Pope (108.3).

PROT.—Which shows that the Popes are not successors of Peter.

CARD.—They were personal to Peter and by no means essential to the government of the Church (108.3).

PROT.—Neither were “successors” to Peter necessary.

CARD.—When Christ first planted His Church, He nourished its infancy by miraculous agency; but when it grew, He left it to be governed by the general laws of His Providence (109.1).

PROT.—And it would have been better if all men had so left it, instead of setting up Popes to govern it differently.

CARD.—From what I have said you can easily infer that the arguments in favor of Peter’s Primacy have equal weight in demonstrating the supremacy of the Popes (109.2).

PROT.—Yes, just that much weight, and no more; and as you failed to prove “the Primacy of Peter,” we can easily foresee that you will fail in your effort to demonstrate the rightful “Supremacy of the Popes.”

CARD.—I shall endeavor to show from incontestable historical evidence, that the Popes have always, from the days of the Apostles, continued to exercise supreme jurisdiction (109.3).

PROT.—But you failed to prove from the Scriptures, that Peter was a Pope; and you’ll fail just as signally to prove from history, that there were any Popes “from the days of the Apostles.” The first man who tried to exercise Papal prerogatives, was Victor I (193–203), a hundred years after all the Apostles were dead; and he failed. The first one who succeeded as a real Pope, was Leo I (400–461)—according to the Standard Encyclopedia.

CARD.—Take the question of *Appeals*—If we find



the See of Rome from the foundation of Christianity (109.4).

PROT.—Hold on, Cardinal; you are basing your argument on a mere assumption. There was no “See” of Rome for a long time after the foundation of Christianity.

CARD.—If we find the See of Rome entertaining and deciding cases of appeal—if we find that her decision was final and irrevocable, we must conclude that the supremacy of Rome over all the Churches is an undeniable fact (109.4).

PROT.—But if we find that supremacy was gained by degrees during a period covering centuries, before the Church of Rome was able to govern the other Churches, then we must believe that it was acquired by conquest, and not by Divine appointment.

CARD.—To begin with, Pope St. Clement, who was the Third successor of St. Peter (109.5).

PROT.—Wait a minute; how do you know that Clement was a Pope, or a successor of Popes? He lived and died before there were any Popes. But he was still living when the risen and glorified Lord appeared to John and gave him messages for “The Seven Churches” (Rev. Chapters 2 and 3); and Jesus didn’t mention Clement, or any Pope, or the Church of Rome.

CARD.—Pope Clement exercised his supreme authority by writing letters to the Corinthians (109.5).

PROT.—Did it endow men with “supreme authority,” to write letters to Churches? How about Paul, and James, and John, and Jude?

CARD.—Pope Clement exercised his supreme authority by writing letters of remonstrance and admonition to the Corinthians (110.1).

PROT.—It was Paul who reproved them for making more of Paul, and Apollos, and Peter, than of Christ.

CARD.—So great was the reverence entertained for these Epistles by the faithful of Corinth that, for a century later, it was customary to have them read in their Churches (110.1).

PROT.—Well, only one of them was found to have been written by Clement. The rest were spurious (Stand. Ency.). The Apostle Paul wrote two genuine and *inspired* letters to the Corinthians, which have been read in all Christian Churches to this day. Did that make Paul a Pope also?

CARD.—About the year 190 the question regarding the proper day for celebrating Easter was agitated. St. Victor directs the Eastern Churches, for the sake of uniformity, to conform to the practice of the West (110.2).

PROT.—That shows that the Eastern Churches hadn't been conforming to the "See of Rome"; and it also shows the first effort of a Bishop of Rome to make his *authority* felt in Churches generally, very many years after the Apostles were all dead.

CARD.—But his instructions were universally followed (110.2).

PROT.—And that concession emboldened Victor. "He was bent upon securing uniformity in the outward practices" of all Churches, "and threatened them with excommunication if they refused" (Stand. Ency.). But the time was not yet ripe for an established Papacy; and he failed, showing that as late as 190, there hadn't yet been a real Pope, and you couldn't even start your evidence with Peter, but had to begin with Victor "in about the year 190."

CARD.—It is quite evident that St. Cyprian, Bishop of Carthage in 248, as well as the African Episcopate, upheld the supremacy of the Bishop of Rome (110.4).

PROT.—Then you have to jump to Cyprian "in 248."

But "Cyprian was excommunicated by the Roman Bishop Stephanus for "opposition to the Roman view" and for "maintaining that the Roman Bishop could not claim authority over other bishops" (Stand. Ency.)—as late as 248.

CARD.—Dionysius, Bishop of Rome about the middle of the third century, having heard that the Patriarch of Alexandria erred on some points of faith, demanded an explanation (110.5).

PROT.—Which shows that the Bishops of Rome were growing more and more presumptuous. But they were not yet able to use their Papal fangs. That is, they were not Popes—in "the third century."

CARD.—St. Athanasius, the great patriarch of Alexandria, appealed in the fourth century to Pope Julius I, from an unjust decision rendered against him by the Oriental Bishops, and the Pope reversed the sentence of the Oriental Council.

PROT.—Yes, it was Julius I, in the fourth century, who first began to *enforce* Papal authority. But Julius had gained his preeminence by means of political diplomacy, in a time of "passionate religious controversy," when "politics mingled with Theology, and each side labored to win Imperial favors." So, as for Athanasius, who had been "five times sent into exile," his appeal to "Pope Julius" was that he might be restored to his Episcopal seat in Alexandria, and protected therein, by the political power and imperial favors which *Bishop* Julius had gained, and by means of which he became one of the first Popes, or half-way Popes.

CARD.—St. Basil, Archbishop of Caesarea, in the same century, has recourse in his afflictions to the protection of Pope Damasus (111.2). St. John Chrysostom, Patriarch of Constantinople, in the fifth century,

appeals to Pope Innocent I, for redress of grievances afflicted on him by several Eastern Prelates (111.3). St. Cyril appeals to Pope Celestine against Nestorius (111.4). In 444, St. Hilary, Archbishop of Arles, deposed Celidonius, Bishop of Besancon; and both he and the Metropolitan personally repaired to Rome, to submit their cause to Pope Leo the Great (111.5). Theodoret, the illustrious historian and Bishop of Cyr-rhus, is condemned by the Pseudo-Council of Ephesus in 449, and appeals to Pope Leo, and Theodoret was restored to his See (112.1). John, Abbot of Constantinople, appeals from the decision of the Patriarch to Pope St. Gregory I, who reverses the sentence (112.2). In 859, Photius addressed a letter to Pope Nicholas I, asking the Pontiff to confirm his election to the Patriarchate of Constantinople. In consequence of the Pope's refusal, Photius broke off from the Catholic Communion and became the author of the Greek schism (112.3).

Here are a few examples taken at random from Church history. We see Prelates in the Eastern Church, appealing from the decisions of their own Bishops and Councils to the supreme arbitration of the Holy See. If this does not constitute supreme jurisdiction, I have yet to learn what superior authority means (113.1).

PROT.—Well, yes, Cardinal, in a way, you are right. In the fourth and fifth centuries, the Bishops of Rome did gain superior authority over the greater part of Christendom. And, yes, when the Eastern Prelates thought they had something to gain from Rome, they did appeal to the Bishops of Rome. But finally when the Pope wouldn't decide in their favor, they repudiated him. So, it was thus, that the Bishop of Rome was constituted a Pope, while the Eastern Churches were con-

firmed in their separation, and were to be reconciled to the Pope—never.

In these samples of Church history, you have shown us something of the pagan-like squabbles of Bishops, Archbishops and Patriarchs—some striving to hold, and others to gain, high offices—and the quibbling of Church dignitaries over an *iota*, a little i, the difference between HOMOOUSIOS and HOMOIOUSIOS, trying to dissect the “essence” of the Son of God, while the living Christ, the real Savior, seems to have been overlooked and to have fled from such scenes of strife and confusion.

And moreover, you have helped us (unwittingly, perhaps) to see the steps by which the Papacy arrived. Under the Apostles, the government of the Church was by elders. Under the “Church Fathers,” it was by local Bishops, and then by more autocratic rulers over larger territories, as Archbishops and Patriarchs dominating “Sees,” Dioceses and Patriarchates. But when the Bishops of Rome in the persons of Julius I, Damasus I, and Leo I, succeeded in making themselves the most powerful of Bishops, it became the Policy of other Bishops, Archbishops and Patriarchs to court the favors of the most powerful one they could find, and get on his best side, and appeal to him to settle their personal grievances. And before the Church could count the cost, she had a Pope on her hands; and the Pope had the greater part of Christendom under his thumb.

CARD.—Christians of every denomination admit the orthodoxy of the Church Fathers of the first five centuries of the Church. The limited space that I have, will not permit me to give any extracts from their writings (113.2).

PROT.—And as you do not put them on the stand,



we'll have to "strike out" what you say would be their testimony.

CARD.—Ecumenical Councils afford another eloquent vindication of Papal supremacy (113.4).

PROT.—It is not denied that the Popes have held the supremacy over the Roman Catholic Church ever since they gained it by military means and political wire-pulling, in the fourth century. So why spend time over that question here. The paramount question is: How and by what right have they used it?

CARD.—I shall speak briefly of the important influence which the Holy See exercised in the eight Oriental Councils (114.3).

PROT.—A more important question is what genuine Christian influence has the Roman Catholic Church exercised in the world?

CARD.—The Bishops of Rome convoked these assemblages, or consented to their convocation (114.5).

PROT.—It is well that you added that last clause—"consented to their convocation"; because there were a number of Catholic assemblages that were not convoked by any Pope. The very first general council was called, and its first session presided over by the Emperor Constantine the Great, before he was ever a baptized Christian (Stand. Ency.).

But why have you neglected to inform us that, in 366, Emperor Valentinian took sides with Bishop Damasus in an ecclesiastical fight, and established him as a quasi Pope; and that in 378, Emperor Gratian (or Gratianus) "made him the judge in the cases of all the clergy of the hostile party in Rome" (Stand. Ency.); and that Emperor Constantine, who called the first Papal Council, "retained the traditional Pagan title of Pontifex Maximus"; and that the Popes liked it so well that they appropriated it when the Emperor was through with

it? Such facts of history show too plainly that, in the very beginning of the Papacy, the Roman Emperors had a say and an influence in the building of the Papal system and in directing its policies. But what have the Popes done for the betterment of the world?

CARD.—It is a most remarkable fact that every nation hitherto converted from Paganism to Christianity since the days of the Apostles had received the light of faith from missionaries who were commissioned by the See of Rome, or sent by Bishops in open communion with that See (115.2).

PROT.—Oh, no, Cardinal. You Catholics take unto yourselves so many more credits than you are entitled to. You can't claim that "the See of Rome" had anything to do with the conversion of Asia Minor, or of Greece, or even of Rome during the first centuries of the Christian era; for as we have seen, there were no Popes until the Fourth century—no fullblown Popes until the Fifth century.

And then, almost as soon as the Papacy was halfway established, that is, in the year 378—the Papists began to persecute "heretics" (meaning all Christians who did not belong to the Roman Catholic Church). In that year, their special agent was Emperor Gratian (or Gratianus), of whom it is said, "His persecutions of pagans, and afterwards of heretic Christians, made him a great favorite of ECCLESIASTICS" (Stand. Ency.). Thus the new born Papacy, full of "a zeal of God, but not according to knowledge" (Rom. 10:2), set the example to the Mohammedans, in propagating its religion with sword and fire, trampling down and stamping out all faiths that would not conform, and depriving them of the right to join in the work of converting the world.

CARD.—But you will tell me: “The supremacy of the Pope has been denied in many ages” (118.2).

PROT.—I will tell you that the Divine right of his supremacy had been disputed in all centuries of the Christian era—by the “heretics,” against whom the Popes waged an incessant war until the Sixteenth Century, when the Reformers gained their right to repudiate the Pope, without molestation.

CARD.—Luther professed a most abject submission to the Pope till Leo X condemned him (118.3).

PROT.—That is misleading, Cardinal. You ought to tell the truth straight even about Protestants. It is true that, at first, Luther did profess a most abject submission to the Pope, because then, he believed that the “Holy Father” and the high prelates were really *holy men*—until he made a visit to the “Holy City,” and got his eyes opened. But it was not until he began to expose the rottenness of Rome, that the Pope condemned him.

CARD.—You cannot be a citizen of the Church so long as you spurn the legitimate supremacy of its divinely appointed Chief (118.4).

PROT.—That is in substance the argument which the Pharisees used to crucify Jesus and persecute His disciples. They didn’t conform to the “constituted authority” of the High Priest and Chief Priests; and the Catholic Church has virtually said that the “heretics” should be forced to conform, or be killed (proof later).

CARD.—But I tell you that Jesus Christ has pointed out the only means by which unity can be maintained (119.4).

PROT.—That is true—a simple faith in Christ; and if your Church would preach Christ as the God-given bond of unity, instead of the Pope, even Catholics and Protestants might be drawn closer and closer together

in brotherly love and Christian fellowship—on the way to a heavenly unity.

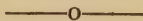
CARD.—If all Christian sects were united with the Catholic centre of unity, the scattered hosts of Christendom would form an army which Atheism and infidelity could not long withstand (119.4).

PROT.—Why, the Catholic Church tried it for a thousand years, having the whole field of Europe to herself, when the “sects” were not strong enough to get in her way; and yet she “failed signally and lamentably” to convert the nations from pagan sins and wickedness to true Christian ideals and principles. Now, it is high time to give the pure Word of God a trial in all nations, as the only possible ground of Christian, racial or national unity, and the only means of leading souls unerringly to Christ.

CARD.—Let us pray that the day may be hastened when religious dissensions will cease; when all Christians will advance with united front, under the common Leader (120.1).

PROT.—If you wish for real Christian unity, you must pray hardest that you and the Pope may be given grace to change your attitude toward the Bible and Protestantism, and recognize all followers of the Divine Truth as fellow-Christians and co-workers in the Kingdom of Christ—with Christ Himself as the “one Common Leader,” who speaks to us all through the Bible.

If you were swinging over a bottomless pit, by a chain that had a weak link, your life would be in peril. This chain of Papal Supremacy has many bad links. You can't depend on it for salvation.



So, what is in the Popes, that they should be hailed as the most holy and illustrious of men?

## CHAPTER XI

## THE INFALLIBILITY OF THE POPES

CARD.—As the doctrine of Papal Infallibility is strangely misunderstood by our separated brethren, I shall begin by stating what infallibility does not mean, and shall then, explain what it really is (121.1).

PROT.—That ought not to take you long; for infallibility is a simple, honest, straight-forward word, meaning *without fault*.

CARD.—The infallibility of the Popes does not mean that they are inspired, or endowed with Divine revelation (121.2).

PROT.—That is, they are no better than other men as a rule.

CARD.—The Holy Spirit was not promised to the successors of St. Peter in order that they might spread abroad new doctrine (121.2).

PROT.—The Holy Spirit was not promised to the “successors” of Peter, one after another, more than to any other devout disciples. In fact God didn’t wish to have just one man at a time with sense and Spirit enough to read and understand God’s Truth.

CARD.—He was promised (to the Popes) that they might guard inviolably, and with fidelity explain the revelation, or depository of faith, handed down by the Apostles (121.3).

PROT.—No; He was not promised to Popes at all. As we have seen, the Popes have not “guarded inviolably,” nor “with fidelity explained” the Word of God; and that is proof enough that God hasn’t endorsed Popes, or held them blameless.



CARD.—Infallibility does not mean that the Pope is impeccable or specially exempt from liability to sin (121.4).

PROT.—Oh, I see. Infallibility does not mean infallibility when applied to a Pope. But you shouldn't think it strange that the "separated brethren" have misunderstood you. We didn't know that *black* was ever called *white*.

CARD.—The Popes have been, indeed, with few exceptions, men of virtuous lives (121.4).

PROT.—So, you admit that some of the Popes have been immoral and wicked men. According to history, there have been more of that kind than you would like to confess.

CARD.—Many of them have been honored as martyrs. Seventy-nine out of two hundred and sixty-one are invoked upon our altars as saints eminent for their holiness (121.4).

PROT.—Only 79 Popes, out of 261, who were thought worthy to be called saints? In the Apostolic Churches and in Protestant Churches generally, all good Christians are saints.

CARD.—The avowed enemies of the Church charge only five or six Popes with immorality (122.2).

PROT.—More than that, Cardinal; and besides, there have been many Popes who were very demons of cruelty and wickedness in persecuting non-Catholic Christians—as we shall see further on.

CARD.—Even admitting the truth of the accusations brought against them, there was a Judas Iscariot among the twelve Apostles (122.2).

PROT.—So, you put some Popes in bad company. But Judas was never held up as a successor of Peter or an infallible guide; and none of the bad Popes were fit to guide God's people, either.

CARD.—Although a vast majority of Sovereign Pontiffs should have been so unfortunate as to lead vicious lives, this circumstance would not in itself impair the validity of their prerogatives, which are not for the preservation of their morals, but for the guidance of their judgment (122.3).

PROT.—To the mind of a true Protestant, that seems but little less than a slap in the face of the righteous God, who is so pure, that He “cannot look upon iniquity” (Hab. 1.13). He must consider moral character as inseparable from fitness to preach His Holy Word and administer His sacred Sacraments.

CARD.—I cannot comprehend how ministers of the Gospel betray so much ignorance, or are guilty of so much malice as to proclaim from their pulpits, that infallibility means exemption from sin (122.6).

PROT.—Well, if you had been nourished on the Bible, you would understand. Naturally we thought that the Word means *something* and we’re unwilling to let you Papists rob it of its most essential meaning. Jesus said, “O generation of vipers, how can ye, being evil, speak good things?” (Mat. 12.34). So, if a preacher is vicious or rotten in character, the people should refuse to hear him, or have faith in what he preaches—even though he be a Pope.

CARD.—Bear in mind that the Divine assistance is guaranteed to the Pope—only in his official capacity when he judges of faith and morals as Head of the Church (123.2).

PROT.—God never made such a guarantee to Popes; for “All the promises of God in Christ are yea, and in Him, Amen” (2 Cor. 1-20); “Yea, let God be true, but every man a liar” (Rom. 3-4). Judging from your own writings, all the Popes have erred greatly in their teachings, and some of them in their moral

lives. Therefore, the inevitable conclusion is, that Christ never guaranteed infallibility to any Pope, in any way.

CARD.—Finally, the inerrability of the Popes—(123.3).

PROT.—Is a myth—a “cunningly devised fable.”

CARD.—The Pope’s infallibility, therefore (123.4).

PROT.—Has no Scriptural, or historical, or actual ground on which to stand, and therefore does not exist.

CARD.—What, then, is the real doctrine of Infallibility? It simply means that the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promise of Jesus Christ, is preserved from error of judgment when he promulgates a decision on faith or morals (123.5).

PROT.—Yes, that is what the Popes teach; and it proves that they are *all* very fallible and presumptuous men; because in every clause of that paragraph, there is an un-Scriptural dogma; and, most regretful, it makes Jesus Christ Himself the author of every wrong that any Pope has ever promulgated, endorsing every ex cathedra utterance a Pope has ever made. It’s a base slander on the name of the real Savior.

CARD.—The Sovereign Pontiff is to the Church, though in a more eminent degree, what the Supreme Court is to the United States (124.2).

PROT.—Oh, no, Cardinal; there are a number of very essential differences. Our Supreme Court is composed of nine men, and only construes laws; the Pope both makes laws and confirms, or vetoes, laws. The Judges in our Supreme Court are named by the President and confirmed by the Senators all of whom are elected by the people; in the Roman Catholic Church, the people and lower clergy have nothing to do with electing a Pope. He is made by a “college” of Cardi-

nals who have been appointed by Popes to elect Popes—and in such a way as always to elect an Italian. Thus the Papacy is a self-perpetuating Italian Autocracy, ruling all Catholics in every part of the world. Moreover, the members of our Supreme Court are subject to impeachment and removal for wrong or incompetence; the Pope is not Amenable to any Court under heaven. He can live as he likes and do what he pleases without fear of being hailed before any tribunal of men.

CARD.—This doctrine is the keystone in the arch of Catholic faith (125.2).

PROT.—So the very *Keystone* is unsound. Yet strange to say, it is this very doctrine of Papal Infallibility that has held millions of people together for so many centuries in false Christian ideals. Who could ever have put it over on the Christian world? Well, there is one “who deceiveth the whole world” (Rev. 12.9).

CARD.—It ought to command the unqualified admiration of every reflecting mind (123.2).

PROT.—No! On the contrary, American Christians who have “reflecting minds,” should refuse to be governed in their religion by an erring Italian autocrat.

CARD.—The general Councils of the Church are amply sufficient to vindicate the unerring character of the See of Rome and the Roman Pontiffs (127.3).

PROT.—Impossible—Impossible to clear the Popes, even by the Councils.

CARD.—In every one of them the Oriental and Western Bishops met for the purpose of reunion (128.1).

PROT.—But they finally failed to agree.

CARD.—The Eighth General Council, held in Constantinople in 869, contains the following solemn confession of faith; “We cannot pass over the words of our Lord Jesus Christ, who says, ‘Thou art Peter, and

on this rock I will build My Church.' What was said is confirmed by facts, because the Catholic religion has always been preserved immaculate" (182.2).

PROT.—You don't seem to stick to your confession that the Catholic religion hasn't always been "Preserved immaculate"; however, Jesus didn't mean what the Bishops said He meant. They imposed, again, on His words.

But why don't you tell us something of the war—the bloody war that was fought between the forces of the Pope of Rome and those of the Patriarch of the East, each striving for the supreme rule in Christendom—which settled nothing, but left the Roman Catholic Church and the "Greek Orthodox Church" as unholy rivals to this day; and one just as wicked as the other.

CARD.—The council of Lyons avows that the Roman Pontiffs have the power to determine definitely, and without appeal, any question of faith—"We define," says the council of Florence, "that the Roman Pontiff is the successor of St. Peter" (129.2).

PROT.—Oh, yes, the General Councils say, and the Popes say, and the Cardinals say, and the Bishops say, and the Priests say, that Peter was a Pope, and the Popes are successors of Peter and that they have all been infallible. But the world still waits for the proof, and shall wait in vain to the end of time; and I'm afraid that millions will still be waiting for it when the day of doom arrives.

CARD.—If the Pope erred in faith and morals, he could no longer be Christ's Vicar and true representative (129.3).

PROT.—Of course not. That's what we have been saying all along. They have all erred in faith and doctrines, as judged by the Bible; and you yourself admit, that some of them have erred in morals. Therefore,



it follows, that they have not been true representatives of Christ.

CARD.—How can an erring head conduct a body in the unerring way of truth, and justice? (129.3).

PROT.—He can't; and that's the reason why the Popes have misled the Church of Rome. Better "Search the Scriptures," and see "whether these things are so." No man can guide a people in a way he's not going himself.

CARD.—In the fourteenth century Gregory XI condemned the heresy of Wycliffe (131.5).

PROT.—Condemned Wycliffe for teaching truth.

CARD.—Pope Leo X, in the sixteenth century, anathematized Luther (131.6).

PROT.—Anathematized him for preaching truth which no Pope could refute.

CARD.—Innocent X, in the seventeenth century, condemned the subtle errors of the Jansenists, and in the nineteenth century Pius IX promulgated the doctrine of the Immaculate Conception (131.2; 132.1).

PROT.—Cardinal, you have testified (unintentionally) against the Popes, showing that they have been, as charged, autocrats, in the seat of power, who would crush men for preaching or teaching truth if it didn't conform to all Papal dogmas.

CARD.—They could not in a stronger manner assert their infallibility than by defining doctrines and condemning errors (132.2).

PROT.—But did "asserting their infallibility" make them infallible, when they misinterpreted Scriptures and condemned truth?

CARD.—In every age, the Church recognized the Popes as infallible teachers (132.2).

PROT.—That is, the priests and bishops accepted the doctrine of Papal Infallibility, without putting the

Popes to the "acid test." That is the way they held office and got their bread.

CARD.—The Church, like civil powers, must have a permanent and stationary supreme tribunal to interpret its laws (132.5).

PROT.—Cardinal, aren't you camouflaging the issue, to make the American people believe that the Papal Church is in accord with our American institutions? But, as we have seen, there is no analogy between your supreme tribunal and any civil court upon earth except that they all err.

CARD.—What constitutes this permanent Supreme Court of the Church? Does it consist of Bishops assembled in General Council. No. Is it composed of Bishops scattered throughout the world? By no means. The Pope then, as Head of the Catholic Church, constitutes this supreme tribunal (133.1).

PROT.—Cardinal, you confirm what I have been saying; the Pope is an Autocrat, clothed with power that, given to a mere man, is dangerous. He makes purely a one-man government—nothing like a Democracy.

CARD.—You tell me that infallibility is too great a prerogative to be conferred on man (133.3).

PROT.—Too great to be accredited to an erring autocrat.

CARD.—If God could make man the organ of His revealed Word, is it impossible for Him to make man its infallible guardian and interpreter? (133.3).

PROT.—No, not impossible. If He had wished, He could have made everybody infallible. But we see plainly that He hasn't, for some reason known only to Himself. I suspect it is because He wishes every man to exercise his individual mind in reading and thinking on the pure Word of Truth. That is the

only way that any of us can protect ourselves against false teachers; and I'm sure that God would rather have millions gifted in reading and interpreting the Bible, than just one, who would domineer over others.

CARD.—A Protestant Bishop recently used the following language; "For my part, I have an infallible Bible, and that is the only infallibility that I require" (133.5).

PROT.—That is the only infallibility that any of us *have*.

CARD.—This assertion cannot for a moment stand the test of sound criticism (134.1).

PROT.—It will always stand the test of honest criticism.

CARD.—Let us see, Sir, whether an infallible Bible is sufficient for you (134.2).

PROT.—We have already seen that it is. But give us a sample of your "sound Criticism."

CARD.—Either you are infallibly certain that your interpretation of the Bible is correct, or you are not (134.2).

PROT.—No, that is not the reason why I accept the Bible instead of the Pope, as my guide. Your samples of his interpretation show me plainly that he can't always be trusted to give us Scriptural truth straight.

CARD.—Then you assert for yourself a personal infallibility which you deny to the Pope (134.3).

PROT.—Oh, no, Cardinal. I only claim that God has given me all the essential truth that He has given the Pope, and He has blessed me with a mind and a Spirit capable of comparing the Pope's teachings with the Bible; and I see that they don't always agree. True, I may be wrong some times myself. But if I misunderstand some passage of Scripture today, I can keep on studying, with helps, and get it right some other day.

But if I accept a wrong interpretation from the Pope, I'll never get it straight—because, as you say, he never changes.

CARD.—You make every man his own Pope (134.2).

PROT.—On the contrary, I contend that no man needs a Pope, since we have the Bible, which is a much better guide. When you read, "Except ye repent, ye shall all likewise perish," or, "God so loved the world, that He gave His only begotten Son," or "Christ died to save sinners," or "Believe on the Lord Jesus Christ, and thou shalt be saved"—do you have to go to the Pope or a priest to find out what it means? No; you only go to him to find "another Christ," a different plan of salvation—which is wrong.

CARD.—If you are not infallibly certain that you understand the true meaning of the whole Bible (134.4).

PROT.—I am certain that neither I, nor the Pope, nor any other man upon earth, knows that much. We are here to learn more and more of the Bible as long as we live.

CARD.—Then, I ask, of what use to you is the objective infallibility of the Bible without an infallible interpreter? (134.4).

PROT.—And I answer with a like-foolish question; of what use to the Pope is the Bible, since he doesn't understand it all? However, everything in the Bible that is essential to salvation, good morals and the building of Christian character, needs no Papal interpretation. It is so plain "that the wayfaring man, though he be a fool, needs not to err therein"; and the longer I live, and the more I study the Bible, comparing Scripture with Scripture, the better I understand it and the more I get out of it.

CARD.—Would it not be most unreasonable for God to have revealed His truth to man without leaving him a means of ascertaining its precise import? (134.5).

PROT.—No more unreasonable, than for you, or me, or the Pope to send somebody along, when we write letters, to tell our friends or children what we mean. The fact is, God's written Truth is common sense which carries its "precise import" within itself. Let everybody search for it as for hidden treasures. I'm sure that God never authorized any "blind guides," such as many Popes have been.

CARD.—Of the hundred and more Christian sects now existing in this country, does not each member take the Bible as its standard of authority, and draw from it a meaning differing from that of his neighbor (134.7)?

PROT.—To some extent—yes, because there is more in the Bible than any soul or denomination has ever been able to assimilate. And what if no two imbibe precisely the same? If they partake of the pure Word of God, they all "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," "until we all come into the unity of the faith."

CARD.—Is not this variety of interpretation the bitter fruit of your principle; "An infallible Bible is enough for me" (134.7).

PROT.—No, not the "bitter fruit," but "Life and immortality" to every soul who studies the Bible in "the Spirit of Truth" whom Jesus has sent to guide us.

CARD.—Does it not proclaim the absolute necessity of some authorized and unerring interpreter (134.7).

PROT.—Well, no—even you can't show us that there is an unerring interpreter upon earth; and if you can't get along without such a one, you are in a bad fix.



CARD.—You tell me to drink of this water of life; but of what use is it to my parched lips, since it may be poisoned in passing through the medium of your interpretation (135.1)?

PROT.—Shame on you, Cardinal, to insinuate that a man's false notions about the Bible could poison the Bible itself. If that were so, then the pure Word of God would have been hopelessly befouled by the Popes' interpretations a long time before the Reformation. But even they could not polute the Bible itself. So, I do tell you to drink and drink deep—at the fountain of pure Bible truth, instead of at the tank of Papal interpretations; and you will drink no poison.

CARD.—According to the Catholic system, Christ says to every Christian: Here, My child, is the Word of God, and with it I leave you an infallible interpreter, who will expound for you its hidden meanings and make it clear in all its difficulties. Here is the written constitution of My Church. But I have appointed over it a Supreme Tribunal in the person of one "to whom I have given the Keys of the Kingdom of Heaven," who will preserve the Constitution inviolate. Here are the waters of life, but I have created a channel that will communicate these waters to you in all their sweetness without sediment of error. And thus My children will be one, as I and the Father are one (135.3, 135.4, 135.5).

PROT.—According to the Protestant faith, Christ says to everyone who wishes to know the Truth: Here, My child, is the Word of God. It is "a more sure word of prophecy, whereunto you do well that you take heed, as unto a light that shines in a dark place." With it I have sent "the Spirit of Truth" to help you to understand it and to guide you into all necessary

truth. Read it; and "Beware of false prophets, who come to you as wolves in sheep's clothing." "Let no man deceive you with vain words, or by any means." I myself have "the key of David" and "the Keys of death and hell"; and no man can open what I shut, or shut what I open." "Search the Scriptures," and see "whether these things are so"; and "the peace of God which passes all understanding shall keep your mind and heart through Jesus Christ." Thus shall my children of whatever name, "grow in grace and in knowledge of their Lord Jesus Christ," "until they all come into the unity of the faith, and of the Knowledge of the Son of God," and are made one, as the Father and I are one.

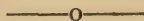
What we all need, is not one dominant interpreter, but many helpers in the Word of Truth. And I will count them benefactors who can help me to see and understand more in the Bible, than I do. But I couldn't trust any man, even as a helper, who boasts that he himself is an *infallible* interpreter and thinks that I must accept his interpretations—even when he can't "show me."

But with the intelligence and His Spirit that God has given to all, we can all become fairly accurate interpreters of all essential truth; and that is far better than to have a presumptive Pope in our way.

Hence, you can answer the question: What is in the Popes, that they should be hailed as the most holy and illustrious of men?

Of course, they can put on big shows. But, here in America, there are other Catholics, as well as numerous Protestants, who can write and speak greater pieces, than the Popes themselves do. In short, if the Popes

were generally discredited, there would be a better chance to evangelize the world truly.



But what excuse did the "Vicars of Christ" have for making themselves temporal Rulers, as well as ecclesiastical autocrats!

## CHAPTER XII

## TEMPORAL POWER OF THE POPES

## I

*How They Acquired Temporal Power*

CARD.—When St. Peter, the first Pope—entered Italy and Rome he did not possess a foot of ground which he could call his own (136.3).

PROT.—When the Apostle Peter, who was never a Pope, went to Babylon, instead of Rome, to spend his last days, he was like the Savior—without a home, without land and without money (Mat. 20:26, 25). But poverty did not satisfy any of his so-called “successors.” They must have wealth, and provinces to rule over like “the princes of the Gentiles” (Lk. 22:25).

CARD.—The Prince of the Apostle—received large donations to be distributed among the needy (137.1).

PROT.—Oh, no, Cardinal; it was “the Apostles,” and not a “Prince of the Apostles,” who received those gifts—for the poor.

CARD.—“As many as were owners of lands or houses, sold them and brought the prices and laid them before the feet of the Apostles.” Such was the filial attachment of the early Christians toward the Pontiffs of the Church (Acts. 34:35), (137.1).

PROT.—Cardinal, it is amazing to see to what—ah, well, verbal tricks, you resort—substituting “Prince of the Apostles” for the “Apostles,” and calling the

Apostles "Pontiffs," in order to make it appear that the Scriptures support your Papal dogma.

CARD.—During the first three hundred years the Pastors of the Church were generally incapable of holding real estate in Rome; for Christianity was yet a proscribed religion; and the faithful were exposed to the most unrelenting persecutions (137.2).

PROT.—Then, how did the Roman Church become wealthy and powerful?

CARD.—At last Constantine the Great brought peace to the Church. The long night of pagan persecutions were succeeded by the bright dawn of religious liberty (137.4).

PROT.—But, alas! That liberty wasn't for all Christians. It wasn't long before the Church of Rome, that had been supported by the Emperor, began to persecute the "sects" who didn't believe in the Papacy.

CARD.—Constantine gave to the Church of Rome munificent donations of money and real estate, which were augmented by additional grants contributed by subsequent Emperors. Hence, the patrimony of Roman Pontiffs soon became very considerable (138.2).

PROT.—And the Emperors gave them more than lands and money. It was from the Emperors that the Popes caught the ambition to rise to higher and higher power through the acquisition of greater wealth and more and more provinces to rule; and that is the way the Roman Church became wealthy and powerful—through Emperors, who furnished them the pattern of an Imperialistic government, and munificent donations.

CARD.—An event occurred in the reign of Constantine which paved the way for the partial jurisdiction which the Roman Pontiffs commenced to enjoy over Rome, and which they continued to exercise until they obtained full sovereignty (138.3).



PROT.—That is, the Popes were not satisfied with Ecclesiastical sovereignty; but when that was granted, they did not rest until they had gained imperial dominance over all the “Holy Roman Empire.”

CARD.—In the early part of the eighth century Leo Isauricus, one of the successors of Constantine on the imperial throne, not content with his civil authority, endeavored to usurp spiritual jurisdiction (139.3).

PROT.—Just as the Popes, not content with Ecclesiastical Authority, undertook to usurp civil jurisdiction; and then began that long and desperate fight for power between Popes and Emperors.

CARD.—Soon after, an event occurred which abolished forever the Authority of the Bizantine Emperors in Italy, and established on a sure and lasting basis the temporal sovereignty of the Popes (140.2).

PROT.—And the Popes inherited the old spirit and power of the Roman Emperors.

CARD.—In 754, Astolphus, King of the Lombards, invaded Italy (140.3). Pope Stephen III appealed to the Emperor. The Emperor manifested his usual apathy and indifference and received the message with coldness and neglect (140.4). In this emergency, Stephen crosses the Alps in person, approaches Pepin, King of France, and begs that powerful monarch to protect the Italian people (140.5). The pious King sets out for Italy with an army, defeats the Lombards, and places the Pope at the head of the conquered provinces (141.1). Charlemagne, the successor of Pepin, increases the temporal domain of the Pope by donating him some additional provinces (141.2).

PROT.—“Provinces,” we might say, “large scopes of territory”; and that is the way the Popes acquired temporal power—through the Patronage of nodding Emperors who were more worldly than Christ-like.

But, little did Pepin and Charlemagne foresee that for centuries to come, the Popes would be able to bring Kings and Emperors to their knees and bend them to the Papal will.

But, by what Divine right did they exercise Imperial Authority?

## II

### *The Validity and Justice of Their Title*

CARD.—The Bishop of Rome possesses his temporality by three titles. First, the temporal dominion of the Popes is most ancient in point of time. The Pope was a temporal ruler for upwards of 1,100 years. The Papal dynasty is, therefore, the oldest in Europe, and probably in the world (141.5).

PROT.—But, by what Divine right? Jesus said to Pilate, “My Kingdom is not of this world” (Jno. 18:36), and to Peter He said, “Feed My lambs” and “Feed My sheep” (Jno. 21:16–18). But when once the Popes gained temporal power, they were never willing to lay it down, but became so embroiled in worldly affairs that they had but little time or mind to feed Christ’s sheep or lambs in the way that Jesus had demanded.

CARD.—Second, their civil authority was established not by the sword of conquest, nor the violence of usurpation (142.1).

PROT.—Oh, yes, it was. The Papacy, in the Fourth Century, was set up in violence—when Pope Damasus I “overwhelmed the party of his rival” and “the Emperor Valentinian decided in favor of Damasus” (Standard Ency.), and when the Emperor “Gratian (in 378) made him the judge of all the hostile party in

Rome." And then, "the real foundation of the temporal power of the Papacy was laid" by military force (about 754), when Pope Steven III joined the King of France in a war which defeated the Lombards, and the King "placed the Pope at the head of the conquered provinces" and then, also, after the tenth century when "the Papacy came to be hardly more than the spoils of party victory and was in danger of losing all it had gained," the temporal power of the Popes was restored in blood—by Pope Julius II, who "devoted his pontificate almost entirely to political and military enterprises for the re-establishment of the Papal sovereignty" (Standard Ency.).

CARD.—The devoted spiritual Father of Rome providentially became its civil defender. In a word the Ship of State was in danger of being engulfed beneath the fierce waves of foreign invasion. The Pope was called to the helm in the emergency; and he saved the vessel from shipwreck and the people from destruction (142.1).

PROT.—Once in Israel, when the civil government seemed about to collapse, a priest with extraordinary ability and integrity, took hold and saved the Kingdom. But when the emergency had passed, he had the grace to return to his own office, and leave the civil government in the hands of its normal rulers; why didn't the Popes do likewise? Instead, they held on "to the helm," one after another, when they were too weak to steer "the Ship of State" as Leo had done.

CARD.—Third, what is the use or advantage of the temporal powers? The object is not to aggrandize or enrich the Pope—but he has higher interests to serve. He must vindicate the eternal laws of justice (142.2; 143.1).

PROT.—Did Christ and His Apostles think it neces-

sary to exercise temporal authority in order to promote the Kingdom of Heaven on earth? Certainly not. And the Popes might have served "the higher interests" better and done less *injustice* to the "sects" who didn't agree with them, if they hadn't "dabbled in politics" and acquired so much power and worldly possessions.

CARD.—The temporalities of the Pope were not larger than the State of Maryland (143.2).

PROT.—That is, in Italy. But, if the Standard Encyclopedia is to be relied upon, the Popes, as early as the sixth century, had gained a considerable total of landed property scattered from Africa through Sicily and Italy to Gaul; and other provinces were added to the Papal wealth by other Emperors.

CARD.—This is the little slice of land which Victor Emmanuel wrested from the Holy Father in 1870 (143.3).

PROT.—That is, the piece of land which the Popes held in Italy "not larger than the State of Maryland"—which was rather a big plantation for one man to hold in his own personal right—and that man the so-called "successor of St. Peter" and "representative of Jesus Christ."

But can you imagine what the Pope wanted with that much land if "his personal expenses did not exceed a few dollars a day?" Why, the more territory he held, the more power he could wield over the inhabitants thereof, and the more force he could command to rule the rest of the world.

CARD.—"This is the little ewe-lamb which the modern David snatched from Uriah" (143.4).

PROT.—So; a piece of land as large as the State of Maryland is no more to a Pope than a little ewe-lamb is to a poor man. But I would guess that he ruled over forty times as much land as he owned.

CARD.—The authority of the Roman Pontiffs in the middle ages was unbounded (144.2).

PROT.—Yes, in those days, they could crown and uncrown Kings and Emperors according to their own whims.

CARD.—Had they wished then, they could have increased their territory (144.2).

PROT.—Maybe they could, and maybe they couldn't. However, they did get more than the safety of the world could permit them to hold, and it was inevitable that much of it was taken from them. But what did "the Vicars of Christ" want with even a fiftieth part of that much?

CARD.—The sole end of the temporal power has been to secure for the Popes independence and freedom in the government of Church (144.3).

PROT.—Then, why didn't the Popes confine themselves to the government of the Church, instead of trying to control all rulers, both ecclesiastical and secular?

CARD.—The Holy Father must be either a subject or a sovereign. If a subject, he might become the pliant creature of his royal master like the schismatic Patriarchs of Constantinople (144.3).

PROT.—Oh, I see! The Popes wished to break loose from all rulers, and stand above all laws, where the hand of no man could touch them for any crime or misdemeanor—by making themselves the supreme rulers, or dictators in all governments of Church and State.

CARD.—The Pope is the representative of Christ upon earth (145.1).

PROT.—You have asserted that more than a dozen times. But it is surprising that you would repeat it in in this connection. When did Christ ever teach or re-



quire such privileges as you tell us that the Popes demand?

CARD.—The interests of Christianity demand that the Vicar of the Prince of Peace should possess one spot of territory which would be held inviolable (145.2).

PROT.—The possession of territory and the exercise of temporal power have often plunged the so-called "Vicars of the Prince of Peace" into wars with other worldly-minded rulers.

CARD.—Nothing can be more revolting than that the spiritual government of the Church should be continually hampered by the hostile aggressions of ambitious rulers (145.2).

PROT.—But, Cardinal, let me whisper a word in your ear: If the Popes would confine themselves to "the spiritual government" of the Church, and leave politics and secular governments alone, they would never provoke much hostility, and you'd never have had to complain much of "persecutions."

CARD.—Convents and other ecclesiastical institutions have been seized and sold. A number of colleges have been confiscated; and public religious processions through the streets of Rome have been prohibited (145.4).

PROT.—And that was to have been expected. Jesus said to Peter, "Put up thy sword into his place; for all they that take the sword shall perish with the sword" (Mat. 26:52). So, when the Popes became rivals of civil rulers, even to the extent of using the sword, it was inevitable that, sooner or later, a people would rise up and shear them of their power, by confiscating much of their wealth of lands and buildings and personal property.

And that is simply the trouble in Spain and Mexico

today. The Catholic Clergy, having enriched themselves (or the Church) through the impoverishment of the masses, those governments are seeking ways to limit the wealth and power of the Church, and the prelates are stirring up the people to fight the governments; and blood has had to flow in rivulets.

CARD.—These and other outrages were perpetrated by a government—against the sovereign rights of the Holy Father when it took forcible possession of his city in 1870 (145.4).

PROT.—Oh! So, the city of Rome was the Pope's personal property, with a "little piece of land not larger than the State of Maryland." And that is the reason why he refused to allow the troops of the deliverers of Italy to occupy it. And that is the reason why Victor Emmanuel had to take it.

CARD.—The numerous stragglers who accompanied the Italian army to Rome legalized the gigantic fraud of their master, was well as their own petty thefts (146.1).

PROT.—Cardinal, I know not what you mean by "numerous stragglers who accompanied the Italian army." But the history is clear and glorious, that Victor Emmanuel, with such an army as he could collect, saved Italy to the Italian people, and was gratefully made King of the New Italy. Is that what you are fretting about—that the King reserved to himself more civil power, than he allowed to the Pope?

CARD.—The Papal territory was granted to the Popes in trust, for the use and benefit of the Church—that is for the use and benefit of the Catholics of Christendom. The Catholic world, therefore, and not merely a handful of Roman subjects must give its consent before such a transfer can be declared legitimate. Neither can the citizens of Rome hand over their city

to the Kingdom of Piedmont without the acquiescence of the faithful dispersed throughout the world (146.2).

PROT.—Who built Rome? Not the Popes. Whose burdens made it possible for Emperors to give a city and lands to Popes? Not those of the faithful dispersed throughout the world. But chiefly of the Italian people. And for what purpose was the territory given to the Popes—do you say? Not for their own use and behoof, but in trust for the use and benefit of the Church. Therefore, when they used it to further their own ambition for temporal power, they forfeited their right to hold it.

CARD.—We protest, therefore, against the occupation of Rome by foreign troops (146.3).

PROT.—Why, Cardinal, those troops, that you misname “foreign troops,” were mostly Italians, who saved Rome to the Roman people.

CARD.—It was a high-handed act of injustice (146.3).

PROT.—Oh, I see what you mean—they had to be quartered on the Pope’s property, to save Rome; and then, because the Pope resisted, his territory was confiscated.

CARD.—It was a gross violation of the commandment, “Thou shalt not steal” (146.3).

PROT.—Well, how had the Popes gotten it? There are more subtle ways of stealing than to take things by highhanded acts. By false pretentions, for instance, “people who domiciliate in vitreous mansions, shouldn’t eject any lapidery missiles.”

CARD.—We protest, in fine, against the spoliation as an impious sacrilege, because it was an unholy seizure of ecclesiastical property and an attempt to tram-

mel and embarrass the free action of the Head of the Church (146.4).

PROT.—No. It was an effort to limit the Pope's temporal power and confine him to the government of his own Church; and if all the rulers of Italy since then, including the Popes themselves, had been as honest and patriotic as Garibaldi and Victor Emmanuel were, the government of that troublesome nation would be in safer hands today.

But, while you were on this subject, Cardinal, why didn't you tell us how the Temporal Power of the Popes worked from the ninth century on, especially in the time of the Henrys who were Emperors of "the Holy Roman Empire," when the Popes were at the height of their Temporal Power? When Henry III came to the throne, he found three Popes—Benedict IX, Sylvester III, and Gregory VI—fighting one another over "the Chair of St. Peter." So he "spanked" them all and secured the election of Clement II. But in the reign of the son—that is Henry IV, Gregory VII was made Pope, who "interfered in the affairs of Germany." The Emperor, retaliating, appointed an Archbishop for Milan. The Pope rebuked him, and demanded that he keep his hands off the affairs of the Church. The Emperor, asserting that he had as much right to interfere in the Church as the Pontiff had to meddle in the affairs of the State, declared the Pope deposed. But he wasn't as able to maintain himself against Popes as his father had been. The Pope deposed and excommunicated him. Then this Emperor made a visit to the Pope to seek reconciliation and be restored to his throne. But the Pope compelled this Emperor Henry IV "to stand in the court-yard of the castle of Canossa, barefooted and clothed only in the hair cloth of a penitent, exposed to the inclemency of

the January weather" (some historians say, "When the ground was covered with snow") before giving him a hearing and consenting to remove the ban of excommunication (Standard Ency.). After that, the Emperor again resisted the Pope; and the Pope re-excommunicated him. And finally, when the Emperor died, "he was not permitted to be buried for five years, because he had died under the Pope's ban."

That is the way it worked for centuries. And while the fight went on for supreme authority, between Popes and Emperors, the world grew spiritually darker and darker until Kings and Emperors arose who would stand it no longer, and began to limit the powers of the Popes.

If they had been really "Vicars of Christ" or true "Representatives of Christ," and had maintained the separation of Church and State, as Protestants generally do, they would never have gotten into such deep troubles and their influence for good would have been increased a hundredfold—putting it mildly. But, thirsting, as they did, for temporal powers, they were no better than other ambitious, vicious rulers—as will be shown later.

### III

#### *What the Popes Have Done for Rome*

PROT.—They gave to Rome Mussolini, a man of like ambitions, thirsting for imperial power and threatening the peace of the world with his domineering spirit.

CARD.—No nation has more reason to lament the loss of the Holy Father's temporalities than the Italians themselves have (147.3).



PROT.—Rather, we should say, the whole world has reasons for great rejoicing over the limitations of the Popes' powers. Had they always retained the temperalities they once had, they would never have permitted the Reformation to get under way; and without the Reformation, a nation like the United States of America would have been an impossibility.

CARD.—It is the residence of the Popes in Rome that has contributed to her material and religious grandeur. The Pontiffs have made her the centre of Christendom, the Queen of religion, the mistress of Art and Science, and the depository of sacred learning (147.4).

PROT.—Wonderful! Your imagination, I mean. But it is doubtful whether in all Rome, there is anything to be found that is purely Christian—except in the Bible and the Protestant missions.

CARD.—The Popes have saved the illustrious monuments of the past, and have raised up Christian temples which surpass pagan antiquity (147.5).

PROT.—But what kind of people have they raised up?

CARD.—Let the Popes leave Rome forever, and in five years grass will be growing on its streets (147.6).

PROT.—Have the Popes produced no people who could carry on without dictators?

CARD.—When Pius VII was an exile from Rome for four years, grass then grew *on* the streets of Rome, and the city lost one-half of its population (148.1).

PROT.—Is that so? Well, other cities have grown and endured the ravage of time, without Popes.

CARD.—Rome has naturally no commercial attractions (148.2).

PROT.—It had before the Popes began to rule it.

CARD.—It is only the presence of the Pope that keeps her trade (148.2).

PROT.—What builds and holds the trade of other cities?

CARD.—Let the Popes abandon Rome, and her Churches will be without worshippers, her artists without employment. Science and Art and sacred literature will take their flight. The hundreds of thousands of strangers who annually flock to Rome will shake off the dust from their feet and seek more congenial cities; and Rome may become almost as destitute as Jerusalem or Antioch (148.2).

PROT.—Then, Cardinal, your Papal system is all wrong. You haven't enough Popes. You need one for every city in the world.

CARD.—Had the Popes remained in Antioch, Syria would now very probably, instead of Rome, be the centre of Christian Civilization and Antioch, not Rome, would be the focus of Art, Science, and sacred literature (149.1).

PROT.—Cardinal, you have a wonderful imagination—a gift for writing fiction.

CARD.—Our present beloved Pontiff Pius IX, is now treated with indignity in his own city (he died in 1878). In his declining years, he is made to drink deep of the chalice of affliction. The Pope in every age like his Divine Master, had his period of persecution and his period of peace. Like Jesus Christ, he is one day greeted with acclamation as King, and another day crucified by his enemies (149.3).

PROT.—How dare you to compare Pius IX, or any other Pope, to Jesus Christ? In what way did he suffer? Not in poverty, as Jesus did. Not for keeping to the Divine Calling, as Jesus did. Not for preaching the pure Word of God, as Jesus did. Not in insults and mockery, as Jesus did. Not in being scourged and spit upon and crowned with thorns and nailed to the

cross, as Jesus was. No—the sufferings of the Pope were but a pin-scratch, when compared to the agonies that were inflicted upon Jesus. They consisted chiefly in the deprivation of his power to interfere with civil governments and the loss of the superabundance of his lands and prodigious wealth, which Jesus never had. Not a hair of his head was hurt. Not the least indignity shown to his person. But he was left with enough real estate and personal property to enable him to live in pomp, clothe himself in purple and fine linen and feed himself sumptuously every day. Yet, you say, “He was like his Divine Master!” (However, American people, the Cardinal doesn’t expect you to believe all that literally, or that any Pope was ever really crucified.)

CARD.—I envy neither the heart nor the head of those who are now gloating with fiendish joy over the calamities of the Pope; who are heaping insults and calumnies on his venerable head (149.5; 150.1).

PROT.—And I envy neither the heart nor the head of those who lament over the limitations of Papal powers—who long for a return of the days when Popes crowned and uncrowned Kings and Emperors, when “darkness covered the earth and gross darkness the people,” and who if they could, would cripple Protestantism and rebuild the Empire of the Popes until the Roman Catholic Church would rule even this America.

CARD.—“The Papacy,” they say, “is gone.” Its glory is vanished. Its sun is set, never to rise again.” Ill-boding prophets! Will you never profit by the lessons of history? (150.1).

PROT.—Yes, I know, Cardinal; “Eternal vigilance is the price of liberty.” It is said that, “Truth crushed

to earth will rise again"; but so will every evil under the sun, unless we "watch and pray."

CARD.—What has happened so often before may and will happen again (150.1).

PROT.—It may—yes, it may! But let us work and pray that the temporal power of the Popes, for their own sakes and for the good of "pure and undefiled religion," may never return to oppress the world again.

CARD.—For our part we have every confidence that, ere long the clouds which now overshadow the civil throne of the Pope will be removed by the breath of the righteous God, and that his temporal power will be re-established on a more permanent basis than ever (150.2).

PROT.—So, now the Pope is posing in the role of "the Holy Father." But he is watching for a chance to regain his temporal Empire. "Ill boding prophets!" Would you have the hosts of Israel to turn back to Egypt—into the bondage of the Middle Ages?

However, you Catholics are rather bold and over-self-confident, to slap us in the face, as you do, with your brazen determination to restore the Popes to a Throne of temporal power greater than ever. Are you sure the American people will not wake up before you can do that?

But you have not told us of the kind of people the Popes have produced. It is vain for you to speak of the Pagan Arts and antiquities they have preserved, or of the temples of worship they have built—until you can give a better account of the people who have been held most enthralled under their dominance.

When the Popes got possession of Rome, the Romans and Italians generally were in many respects, a high class people. The Popes, therefore, had good material to their use; and if they had been the "Holy

Fathers," the superlative men, the forces for good, that you claim they were, the Italians would be a superior people in the world today, the truest and finest Christians upon earth. If the Popes haven't produced that kind of people in Italy, they haven't a thing to boast of. And you know that they have not—looking at Mussolini and his backers and the vice barons and gangster lords that come from Italy to trouble America. And yet you hold up the Popes as master builders, and take Italy as the pattern after which all nations should be fashioned. You would even make this country like Italy, if you could.

"The spiritual supremacy, the Bishops of Rome, have received from God," you say. But the whole Papal System looks more like the product of an overweening ambition to dominate in a big way; and that is the reason why so many Popes and Emperors have been bad men. Too much ambition to exercise power, whether in Church or State, will make otherwise good men, bad—wicked hypocrites.



And now, we are ready to "face the facts" about priests. Like Popes, like Priests; and like Priests, like people.



## CHAPTER XIII

### THE PRIESTHOOD

CARD.—The Apostles were clothed with the powers of Jesus Christ (387.1).

PROT.—Yes. And there may be some priests who are Godly men—in their own way.

CARD.—The Priest is clothed with their power (387.1) of the Apostles.

PROT.—No. The Apostles had power to preach Christ's truth without error and to work miracles, but the Priests have not. God forbid that we should do injustice to any Priests. But the truth must be told, before it can prevail.

CARD.—To the Carnal eye the Priest looks like other men (387.2).

PROT.—But in his private life, is he not often like ungodly men? (I am not denying that there are *some* good Priests.)

CARD.—To the eye of faith he is exalted above the angels, because he exercises powers not given even the angels (387.2).

PROT.—That's the way he looks to the credulous eye. But you must make him see himself as he really is, if you wouldn't have him to become a conceited hypocrite.

CARD.—“As the Father hath sent me,” says our Lord to the Apostles, “I also send you” (Jno. 20:21), (387.3).

PROT.—Yes, He said that *to the Apostles*; but the Apostles were not Priests.

CARD.—“He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me” (Lk. 10:16), (388.2).

PROT.—Yet, the Priests in Jerusalem, with but few exceptions, despised Jesus and His Apostles, and refused to hear them.

CARD.—No greater injury can be offered to our Lord than to do violence to His representatives, the Priests of His Church (388.3).

PROT.—Now, Cardinal! Don’t you know that a much greater injury was done to Jesus by the Priests themselves—the chief Priests, when they instigated His crucifixion, and moved the mob to cry, “Crucify Him!” and coerced Pilate to give Him up to be crucified? (See Mat. 21:23; 27:3, 41:62. Mk. 14:1, 55; 15:1, 10. Lk. 22:2, 52. Jno. 19:15.)

How much better has the Catholic Priesthood been in history, than the Jewish Priesthood was?

CARD.—The frightful death of Maria Monk the calumnator of consecrated Priests and Virgins, who ended her life a drunken Maniac on Blackwell’s Island, proves that our religious institutions are not to be mocked with impunity (388.3).

PROT.—That is news (or fiction) that such was the fate of the Ex-Nun Maria Monk—though she had suffered enough before she got out of the nunnery, to run her crazy. However, the Ex-Priests “Father” Chiniquy, Jeremiah Crowley and Dr. Orts haven’t been struck dead yet for exposing the licentiousness of many Priests.

CARD.—I have often reflected on a remark made to me by Senator Bayard of Delaware: “You of the clergy,” he said, “have a great advantage as public speakers over us political men. You enjoy the confidence of your hearers—You can admonish and rebuke

as much as you please, without any fear of contradictions" (389.3).

PROT.—But you Priests would be more careful with the truth if you had to preach with a constant fear of contradiction.

CARD.—O! What a tremendous power is wielded by the Catholic preacher (389.4).

PROT.—Yes, "more power than a good man should want, or a bad man should have." But it is no greater than the chief Priests wielded when they moved the rabble to crucify Jesus.

CARD.—Hundreds of souls are hanging on his words (389.4).

PROT.—And, alas! Whether the Priest preaches truth, or fiction, his people accept it.

CARD.—As St. John Chrisostom observes it was not to angels or Archangels, but to the Priests of the new law that Christ said: "Whatsoever ye shall bind on earth shall be bound in heaven" (390.3).

PROT.—Cardinal, you know full well that Christ never said that to any Priest—if you have read your Bible correctly, St. John Chrisostom to the contrary, notwithstanding.

CARD.—The minister of God can release the soul from the prison of sin, and restore it to the liberty of a child of God (391.1).

PROT.—And yet, your priests bind souls in the chains of "Penance" and Purgatorial fears, instead of leading them into the "liberty wherewith Christ hath made us free."

CARD.—To sum up a few brief sentences on the titles of a Catholic Priest; He is a King (391.3) . . . He is a shepherd (391.5) . . . He is a father (391.5) . . . He is a judge, whose office is to pass sentence of pardon

on self-accusing criminals (391.7) . . . He is a physician, because he heals their souls (391.8).

PROT.—No, Cardinal; *Christ* is all these things. But we can't say so much for priests. And yet in the Catholic system of mercy and redemption, you almost ignore Christ, in order to set up the Priest as a judge and a king and have the people to "worship the creature more than the Creator" (Rom. 1:25).

CARD.—"God gave some, indeed, Apostles, and some Prophets, and others Evangelists, and others Pastors and Teachers for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ," which is His Church (Eph. 4:11, 12), (392.1).

PROT.—Yes, but, in this list of workers whom *God* gave to the Church, don't you notice that the *Priests* are *conspicuous* by their *absence*? Or, how could you have overlooked this stunning fact, that God didn't give the New Church any Priests.

CARD.—What an honor is this to the Priest of the New Law? (392.1).

PROT.—But when you plaster him with a Divine or high-sounding title, and it swells his head and makes him a consummate egotist, I don't think that he's any honor to any office in Christ's True Church.

CARD.—I know that there are many in our days who deny that Priests possess any spiritual power (393.2).

PROT.—Why, certainly; even the best of Priests possess no more spiritual power than any other good Christian.

CARD.—Has not the Almighty, in numberless instances recorded in Holy Writ, made man the instrument of His power (393.3).

PROT.—Oh, yes, certainly. But we find no record in the Bible, that Priests were ever specially endowed

or chosen for any purpose under the New Law or in the Church of Christ.

CARD.—Does not the same Word of God declare that the Apostles received power to confer the Holy Ghost? (393.3).

PROT.—Yes, but, the Apostles were not Priests.

CARD.—Has not Jesus Christ solemnly promised to be always with the ministers of His Church (393.3).

PROT.—Yes, but if He didn't authorize Priests to officiate in His Church, by what right have Priests taken that promise unto themselves?

CARD.—The Priest does not forget that "the most severe judgment shall be for them that bear rule," and that "judgment should begin at the house of God" (1 Pet. 4:17), (394.2).

PROT.—The Lord denounces the Priests of the Old Law because they neglected to study the Sacred Knowledge.

Yes, and moreover, He said, "I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart" (Mal. 2:2); and don't you suppose that God curses the blessings of many a Priest today, because he often misrepresents "the Sacred Knowledge?"

CARD.—It is by hard study that the knowledge of God's law is acquired by us (395.6).

PROT.—I guess you mean Catholic law. But it must be by harder study that you are able to make millions of people believe that "Elder" means "Priests" and that the Scriptures agree with all Papal dogmas.

CARD.—The Church insists that our clergy be educated men. Hence our ecclesiastical students are usually obliged to devote from ten to fourteen years to the diligent study of modern and ancient languages, of



history and philosophy, of the great science of theology, and Holy Scripture (397.3).

PROT.—Yes, it requires a long course of training, especially in apologetics and sophistry, to prepare a Priest to maintain all Papal dogmas in spite of history and Scripture to the contrary. But it takes something else to make a man of God out of one.

CARD.—In order to foster in us the spirit of personal piety, we are constantly admonished by the Church to be men of prayer. The Church, indeed, considers prayer so indispensable to her clergy, that besides the voluntary exercises of piety, she requires them to devote at least an hour each day to the reciting of prayers.

PROT.—True "Prayer is the Christian's vital breath." But "reciting prayers" is not praying. So, if you claim an authority which Jesus hasn't given you, misquote Scripture to prove your doctrines, call "Elders" "Priests," juggle words and change meanings to make the Word of God fit your tenets, all your pretensions to superior learning, piety and angelic sanctity must be but "sounding brass, or a tinkling symbol"—especially when you do not believe that an immoral or vicious life does not invalidate the service of a Pope or a Priest.



But why are the Priests forbidden to marry, and excommunicated if they do?

## CHAPTER XIV

## CELIBACY OF THE CLERGY

CARD.—The Church requires her Priests to be pure in body as well as in soul (399.1).

PROT.—Not so strictly—it seems. But do you mean to say that a married man can't be pure both in soul and body?

CARD.—The Church requires her Priests to “present their bodies a Divine sacrifice, holy, well-pleasing to God” (Rom. 12:1), (399.1).

PROT.—But doesn't the Scripture require that of all, both ministers and laymen?

CARD.—Our Savior and His Apostles have proclaimed the superior merits of voluntary continence, particularly for those who consecrate their lives to the sacred ministry (399.2).

PROT.—So you say, but our Savior and the Apostles made no such proclamation. They only stated that there may be conditions under which it would be well for certain individuals not to marry (1 Cor. 7:25–36).

CARD.—“There are eunuchs, who have made themselves such for the Kingdom of Heaven's sake” (Mat. 19:12), (399.2).

PROT.—Nevertheless, the Scripture says, “Marriage is honorable in all”—in men and women, in ministers and laymen “and the bed is undefiled” (Heb. 13:4). So, it is likened by the Apostle Paul to the mystical union which subsists between Christ and His Church (Eph. 5:25–32).

CARD.—Our Lord evidently recommends here the

state of celibacy to such as feel themselves called to embrace it (399.2).

PROT.—But it was to be voluntary. Neither Jesus nor the Apostles ever even hinted that celibacy should be enforced on any normal person, man or woman, minister or layman. On the contrary, the Apostle Paul characterizes an enforced celibacy as one of the signs of a great Apostasy. He says, “Some shall depart from the faith . . . speaking lies in typocrisy . . . forbidding to marry,” etc. (1 Tim. 4:1–3).

CARD.—Our Lord recommends celibacy to such as feel called upon to attain greater perfection (399.2).

PROT.—No, not that. What could be humanly more perfect than that relation which is like the relation between Christ and His Church?

CARD.—St. Paul gives the reason why continancy is a more suitable state for His ministers than matrimony (399.3).

PROT.—Our Savior never so declared. Everything that He and the Apostles have said on this subject, applies to Christians in general as much as to ministers.

CARD.—“He who is unmarried careth for the things of the Lord, how he may please God. But he who is married is solicitous about the things of the world—how he may please his wife—and he is divided” (399.3).

PROT.—But Paul says, in effect, that it is better for a man to be divided between the Lord and a wife, than between the Lord and a woman who is not his wife; and can you maintain that there are not many Priests who are so divided? (1 Cor. 7:2–4, 36).

CARD.—Jesus Christ manifestly showed his predilection for virginity, exhibiting a special affection for John the Evangelist, because as St. Ambrose testifies,

that Apostle was chosen a virgin and such he always remained (399.4; 400.1).

PROT.—Ambrose was not a competent witness to “testify” in such a case, because he lived more than two hundred years after John. But even if his testimony were true, it wouldn’t prove that Jesus was partial to virgins. There were other reasons why Jesus had a special love for John.

CARD.—He exhibits the same preference for them in heaven; for the hundred and forty-four thousand who are chosen to sing the new Canticle, are all virgins, as St. John testifies (Rev. 14), (400.2).

PROT.—You shouldn’t be so literal in interpreting the symbols of Revelation. The Greek word *PAR-THENOS*, which is translated “virgin,” cannot be restricted here to men and women who were never married. It is sometimes applied to men and women who have always been faithful in their human and Divine relations. So, what we see here is a great host of people who have never been guilty of fornication, or adultery, or disloyalty to God. It would be strange indeed, if God, who “made . . . male and female” and said, “Be fruitful and multiply,” had said also, “It is better not to marry.”

CARD.—The Apostle of the Gentiles assures us that he led a single life, and commends that state to others (1 Cor. 7:8), (400.3).

PROT.—But he says, “Concerning virgins, I have no commandment of the Lord.” Then why does your Church forbid Priests to marry?

CARD.—There is no evidence from Scripture that any of the Apostles were married except Peter (400.4).

PROT.—There is no evidence that other Apostles were not married. But there is a strong inference that

some others were. However; it is a question of no great importance—no vital matter rests upon it.

CARD.—St. Jerome says that if any were married they certainly separated from their wives after they were called to the Apostlate (400.4).

PROT.—Do you think they got divorces, or just deserted their wives, after they became Apostles?

CARD.—Even St. Peter, after his vocation, did not continue with his wife, as may be inferred from his own words: “Behold, we have left all things, and followed Thee” (Mat. 19:27), (400.4).

PROT.—Are you telling the world that your so-called “first Pope” was a heartless divorcer, or a common wife deserter?

CARD.—Among “all things” must be reckoned the fellowship of his wife, for he could hardly say with truth that he had left all things if he had not left his wife (400.4).

PROT.—And left his hat, and left his shoes and left his shirt, and left all his clothes in the boat, and gone naked when he joined Jesus. Seriously, Cardinal, that’s a very childish deduction you have made. We have evangelists who leave their wives at home, and go on evangelistic tours. But that doesn’t mean that they have deserted their wives, or that they are no longer married. But again and again they return to have fellowship with their wives and children. So must the Apostle Peter have done.

CARD.—St. Paul declares that “a Bishop must be sober, just, holy, continent” (Tit. 1:8), (400.5).

PROT.—Yes, why didn’t you quote, also, 1 Tim. 3:2 —“A bishop must be blameless, the husband of one wife,” etc., and Tit. 1:5, 6—“Ordain elders in every city; if any be blameless, the husband of one wife,” etc. In the Apostolic Church, even Bishops and Elders



(whom you call Priests) were expected to have wives.

CARD.—In another place, he enumerates chastity among the virtues that should adorn the Christian minister (400.5).

PROT.—But it's just as easy, or may be a little easier, for a married minister to be chaste or virtuous, than for a bachelor Priest.

CARD.—Although celibacy is not expressly enforced by our Saviour and His Apostles, the Church felt it her duty to lay it down as a law (401.2).

PROT.—Well, how could it be anybody's duty to prohibit what Christ and the Apostles had sanctioned and sanctified?

CARD.—The discipline of the Church has been exerted from the beginning in prohibiting Priests to marry after their ordination (401.3).

PROT.—So, you confess that the Catholic Church makes hard and fast laws which were not warranted by Christ or the Apostles.

CARD.—In the primitive days of the Church, married men were admitted to sacred orders, but they were enjoined, as we learn from various canons, to live separated from their wives, after their ordination (401.5).

PROT.—Hence, the Church, in those post-Apostolic days violated and caused its clergy to violate a most sacred obligation: "They are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Mat. 19:6; Mk. 10:8, 9) and you yourself have said: "Marriage is the most inviolable and irrevocable of all contracts" (409.3).

CARD.—It cannot, indeed, be denied that at certain epochs in the Church's history, there were too many instances of the violation of clerical celibacy (402.2).

PROT.—Well, it was to be expected of Priests that, forbidden to marry, yet subjected to like passions as

other men, and thrown into contacts with all kinds of women in the confessional and other close relations, many would live as celibates in name only.

CARD.—Writers frequently discuss the secret cause of the marvelous success which marks the growth of the Catholic Church everywhere in spite of the most formidable opposition (403.3).

PROT.—And we wonder why the world is still overwhelmingly idolitrous, and how the children of Israel could so often drift back into paganism, and what was the “secret cause” of the rapid growth of Mormonism. Perhaps 1 Tim. 4:1 should give us pause; “In later days some shall depart from the faith, giving heed to seducing spirits and doctrines of demons.” However, you cannot argue that phenomenal “success” always shows which way God’s truth leads.

CARD.—I incline to the belief that, under God, the Church has no tower of strength more potent than the celibacy of the clergy (403.3).

PROT.—That is most remarkable, if the Catholic Church’s greatest strength is to be found in a law which neither Christ nor the Apostles authorized. Is the Catholic “success,” therefore, to be commended, or condemned?

CARD.—The unmarried Priests, as St. Paul observes —(1 Cor. 7)—

PROT.—Wait a minute, Cardinal. In 1 Cor. 7th, the Apostle Paul says nothing about Priests, whether married, or unmarried. In this chapter, he wrote on a problem that concerned those troubled times; and in applying it, he made no difference between man and woman, preacher and laymen.

CARD.—The unmarried Priest is free to give his whole time undivided to the Lord, and can devote his attention, not to one or two children, but to the entire

fold (403.3).

PROT.—A few children of his own might show him how to devote himself more effectively to other children.

CARD.—A married minister is divided between the care of his family and his duties to the congregation (403.3).

PROT.—In normal times, a good wife is more of a help to a minister, than a care; and can't a preacher raise a family and yet devote himself to his sacred calling as truly as a farmer does to his farm, or a lawyer to his practice, or a doctor to his patients?

CARD.—The world has hitherto been converted by unmarried clergymen (404.1).

PROT.—Oh, no, Cardinal. The world hasn't been rightly converted by anybodies. Even the so-called Christian world especially on the continent of Europe is still mostly Pagan in spirit and conduct; and it doesn't seem possible for the world ever to be truly converted to the spirit and teachings of Christ, with the overwhelming majority of clergymen teaching doctrines and enforcing laws that Christ and the Apostles never authorized. However, millions of people have been soundly converted through married preachers like Peter, and Luther, and Calvin, and Wesley.

CARD.—St. Francis Xavier and St. Francis DeSales could not have planted the faith in so many thousands of souls if they were accompanied on their journeys by their wives and children (404.1).

PROT.—A preacher doesn't have to take his wife and children everywhere he goes. The Apostle Peter didn't. But he maintained a home where his wife lived, as our married missionaries do today; and Jesus and the other Apostles visited with him in that home (see Mat. 8:14; Mk. 1:29; Lk. 4:38).

CARD.—Everybody is aware of the numerous converts to Christianity effected by St. Francis Xavier in Japan in the sixteenth century (404.2).

PROT.—Yes, most people have heard that many souls were converted by the unmarried Francis Xavier, to the Catholic Church; but God only knows how many or how few, if any, of them were converted to Christ.

CARD.—After the lapse of many years, when some French Priests had landed in Japan, a native Christian, named Peter, asked them “Are you followers of the great Father in Rome? Do you honor Mary, the Blessed Virgin? Have you wives?” The French Priests having answered satisfactorily and especially that they had no wives, Peter and his companions fell at the missionaries’ feet, exclaiming with delight, “Thanks, thanks! They are virgins and true disciples of our Apostle Francis” (404.3).

PROT.—Just as I expected. Those Japanese had been converted to Francis and the Pope, instead of to Christ. If they had been taught by Protestant missionaries, they might have, as other converted pagans have asked, “Are you Jesus Christ’s men?”

CARD.—But does not St. Paul authorize the marriage of clergymen when he says, “Have we not power to carry about a woman, a sister, as well as the rest of the Apostles?” (1 Cor. 9:5), (405.3).

PROT.—Yes—when he said, “Have we no right to lead about a wife that is a believer, even as the rest of the Apostles, and the brethren of the Lord, and Cephas?” (R.V.).

CARD.—The Protestant text mistranslates this passage by substituting *wife* for *woman* (405.3).

PROT.—The Protestant Revised Version translates it correctly. “Wife” is the right word. If you have studied New Testament Greek even a little, you must

know that the word GUNE, which the Apostle uses here, means either *wife* or *woman*, according to the context; and in this place, the chaste Protestants saw that it must be translated "wife."

CARD.—It is evident that St. Paul does not speak here of his wife, since he had none (405.3).

PROT.—But he says, in effect, that he had a right to have a wife, if he wished, as other Apostles and the brothers of the Lord had—and Peter had.

CARD.—He alludes to those pious women who voluntarily waited on the Apostles, and ministered to them in their missionary journeys (405.3).

PROT.—That will not do, Cardinal. Not for a moment can we believe that the Apostles "led about" women who were not their own wives (as some Priests are said to do). In the eyes of Orientals that would have started a great scandal in the very heart of the Church at its beginning.

CARD.—It is objected that the Apostle seems to require that a Bishop be "the husband of one wife" (1 Tim. 3:2), (405.4).

PROT.—That's what he says; and you shouldn't "doctor" the Scriptures to make it mean something else. Even a preacher sometimes needs a wife to shield him from certain other women.

CARD.—The context certainly cannot mean that a Bishop must be a married man (405.4).

PROT.—It certainly recognizes his right to be a married man, but prohibits him from being a bigamist or polygamist.

CARD.—The sense of the text, as all tradition testifies, is that no candidate should be elected to the office of Bishop who has been married more than once (406.1).

PROT.—It doesn't say that, or even hint at it.



CARD.—The Church was often compelled to choose married persons (406.1).

PROT.—Of course.

CARD.—But always with the restriction, that they had never contracted nuptials a second time (406.1).

PROT.—There is not a word in the Bible to that effect.

CARD.—They were obliged, moreover, if not widowers, to live separated from their wives (406.1).

PROT.—Not in the Church of the Apostles, Cardinal. That fiction was invented later, to justify an un-Scriptural celibacy. The Apostles would never have so violated the most sacred of human relations, as to separate a man from his wife.

CARD.—Others adduce against Clerical Celibacy these words, of St. Paul; "Some shall depart from the faith giving heed to seducing spirits . . . forbidding to marry" (1 Tim. 1:1-3), (406.2).

PROT.—Yes. How do you get around that?

CARD.—This passage alludes to the Ebionites, Gnostics and Manicheans, who positively taught that marriage is sinful (406.2).

PROT.—And it applies just as truly to the Roman Catholics who regard marriage as so sinful for Priests, that everyone must be excommunicated, whoever marries. Broadly speaking, it marks any who would forbid anything that Christ and the Apostles had sanctioned, as Apostates.

CARD.—The Catholic Church, on the contrary, holds that matrimony is not only a lawful estate, but that it is also a Sacrament, and that the highest degree of holiness is attained in conjugal life (506.2).

PROT.—Nevertheless, you forbid your clergy to marry; and how can you be so inconsistent as to deny a "sacrament," and the most sacred and hallowed of hu-

man relations to those whom you regard as the most holy men—the Pope, the Bishops, and the Priests?

CARD.—Our dissenting brethren in the ministry are so uxoriously inclined, that they dispute the possibility, as well as the privilege of Priests, to remain single (406.3).

PROT.—You miss the chief reason, Cardinal. Priests are *men*, subject to like passions as other men. Their very profession and the requirements of your Confessional, place them in peculiar temptations. But if they were permitted to marry, when they wish, there would hardly be as many secret scandals among them—which often come to light, in spite of your efforts to keep them covered.

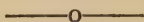
CARD.—In making this assertion, you impugn the wisdom of Jesus Christ and the Apostles (406.3).

PROT.—Oh, no, Cardinal. It is only the boasted wisdom of the Roman Catholic Church, that we challenge. Nowhere did Jesus or the Apostles forbid any normal person to marry. On the contrary, they declare that “marriage is honorable in all”; and Paul says, “If they cannot contain, let them marry; for it is better to marry than to burn” (1 Cor. 7:9).

In this 7th Chapter of First Corinthians, Paul advised (not commands) that there were conditions under which it were better for certain individuals not to marry. A minister spending his life as a traveling missionary in those troubled times couldn’t very well take care of a family. But under normal conditions, especially where one is *located*, he may bring up a family of fine Christian children, and yet serve the Lord just as well, or better; and thus he and his family can be worth more to any community than a lone Priest can be.

So, as Christ has hallowed marriage by making it the symbol of the relation between Himself and His

Church, and has even called the Church His Bride, let no minister of Christ be ashamed or afraid to take unto himself a bride; and let no Church forbid to any, something which Christ and the Apostles have sanctified for all, think she can escape God's reproof.



Now, we want you to tell us the truth about the pictures and images which you keep in your Churches.

## CHAPTER XV

### SACRED IMAGES

CARD.—The veneration of the images of Christ and of His Saints is a cherished devotion in the Catholic Church (196.1).

PROT.—Cardinal, did it never occur to you that you have no true images of Christ or of the early “Saints?” They are only creations of men’s imaginations. Not one of them was made by an artist who had ever seen Jesus or any of the early “Saints” in the flesh; and therefore, every one of them that you call Christ or the Virgin Mary is spurious, or a pure misrepresentation; and therefore, not to be worshipped or “venerated.” Hence, the truest people of God have always renounced idols and images.

CARD.—This practice will be vindicated in the following lines (196.1).

PROT.—To speak of vindicating it, suggests the fact that your practice is at least questionable.

CARD.—The making of holy images was not so general among the Jews as among us, because the Hebrews themselves were prone to idolatry (169.2).

PROT.—That was reason enough. But the most essential reason is that the Second Commandment (which you call a part of the First one) says, “Thou shalt not make unto thee any graven image, or likeness. Thou shalt not bow down thyself to them, nor serve them,” etc. And for this commandment, there is a predominant reason. Anything that man can make out of wood or stone, or metal, or with paint or ink,

to represent the Deity or an object of worship, must be a lamentable perversion that will warp mankind's ideals of the true God; and therefore is to be condemned.

CARD.—The first crusade against images was waged in the eighth century by Leo the Isaurian, Emperor of Constantinople. He commanded the paintings of our Lord and His Saints to be torn down from the Church walls and burned (197.1).

PROT.—No, it started when Moses destroyed the golden calf which the children of Israel worshipped (Ex. 32:19, 20) and it continued when Elijah slew the prophets of Baal, who had led the children of Israel into idolatry (1 Kg. 18:40) and when Hezekiah "Brake the images, and cut down the groves, and brake in pieces the brazen serpent" (1 Kg. 18:40; 2 Kg. 18:4; 23:14), which the children of Israel had begun to worship.

CARD.—What punishment do they deserve who burn the image of Jesus Christ? (197.3).

PROT.—As Protestants see it, those who bow to man-made images of a man and call any of them Jesus Christ, do Him more dishonor and are worthy of greater punishment, than those who burn such images, denying that they represent Christ.

CARD.—The doctrine of the Catholic Church regarding the use of sacred images is clearly and fully expressed by the General Council of Trent in the following words: "The images of Christ, and of His Virgin Mother, and of other Saints, are to be had and retained, especially in Churches; and due honor and veneration is to be given to them; not that divinity or virtue is believed to be in them—or that any prayer is to be made to them, or that any confidence is to be placed in them—but because the honor which is given



to them is referred to the originals which they represent, so that by the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate His Saints, whose likenesses they represent" (198.4, 199.1).

PROT.—You shouldn't call them "sacred." They are unholy. Yet, it is true that you *do* bow down to, and kiss images and likenesses of things in heaven and things upon earth, which the Second Commandment forbids you to do. But how can you conscientiously violate God's Commandment?

CARD.—Every Catholic child clearly comprehends the essential difference between a Pagan idol and a Christian image (199.2).

PROT.—I see; you think you have discovered something which God overlooked, between an *idol* and an *image*. But there is no essential difference. The Lord says that you must not "bow down to, nor serve" an image; and you do just that thing.

CARD.—The Pagans looked upon an idol as a god endowed with intelligence and the other attributes of Deity (199.2).

PROT.—Why, Cardinal, an intelligent Pagan would laugh at you, if he heard you say that.

CARD.—Catholic Christians know that a holy image has no intelligence or power to hear and help them. They pay it a relative respect. We honor not the senseless thing which is incapable of understanding such honor, but the prototype. The act which is called the worship of an image is really the worship of Christ Himself, in the presence of the image and by occasion of it, by the inclination of the body toward it as to Christ Himself, as rendering Him more manifestly present, and raising the mind more actively to the contemplation of Him (199.3).

PROT.—That, in substance, is what the most intelligent Pagans say of their idols, “No—we do not worship the dead piece of wood or stone that has been carved into an idol, but the spirit that is represented by it.” So, the idol makers, having different ideas about God, have given the Pagans a variety of conceptions of Deity. Hence, they have “gods many”; and not one of them is like the true God.

Well, now, Cardinal, are all your pictures and images of Christ the same? Do they look the same, or impress you in the same way? I think not; and I wouldn’t vouch for it that in the Roman Catholic Churches, there are not varying conceptions of Christ; and not one of them is like the true Christ.

CARD.—There is no other veneration of images than that which means veneration of the prototype (200.1).

PROT.—I’m afraid that there is, Cardinal. You cannot be sure that people generally see more in an image than the image itself. And it seems strange that a man of your intelligence can believe that such pictures and images as you have, can truly represent Christ or the Virgin Mary. No matter how gifted the artists were, who made them, they did not, and could not, make an image that would impress you as Jesus impressed and uplifted the honest souls who looked Him in the face when He walked the earth in human flesh. And as for the Madonnas on Canvas and in marble they all seem far inferior to Mary as she must have appeared when she held the infant Jesus in her arms.

CARD.—The bowing before an image outside of us is not to be reprehended; for the external image does but serve the purpose of expressing vividly that which is internal (200.1).

PROT.—“We ought not to think that the Godhead

is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). "To whom then will ye liken God, or what likeness will ye compare unto Him?" (Is. 40:18, 25). A noted man once said that he had never been able to worship Christ, until he got the so-called pictures of Christ out of mind. To his sense, they represented only a man, and a man too weak or effeminate to appeal to a strong man's soul. You imagine that to contemplate these man-made images, and kiss them and kneel to them, helps you to worship God. But Protestants do not believe that the Infinite Spirit can be worshipped "in Spirit and in truth" through a material object of man's device, or that the glorious Creator can be comprehended by looking at the so-called pictures and images of Christ.

CARD.—An English parson once remarked to a Catholic friend, "Tom, don't you pray to images?" "We pray before them," replied Tom; "but we have no intention of praying to them." "Who cares for your intention?" replied the parson. "Don't you pray at night?" observed Tom. "Yes," said the parson; "I pray at my bed." "Yes, you pray to the bed post," parried Tom. "Oh, no!" said the reverend gentleman; "I have no intention of doing that." "Who cares for your intention?" (201.1).

PROT.—That's too transparent, Cardinal. Do you mean to say that your "sacred images" are no more to you than a bed post is to a Protestant?

CARD.—It is not, therefore, the making of the image, but its worship, that is condemned by the Decalogue (204.1).

PROT.—It is both, Cardinal. The language is as plain as plain can be; "Thou shalt not make" and "Thou shalt not bow down thyself." Both the worshipper of

images and the maker of images for worship are guilty together.

CARD.—By the aid of sacred pictures, our devotion and love for the original are intensified because we can concentrate our thoughts more intently (206.3).

PROT.—Your “sacred images” are *profane*, condemned by God. But the Apostle Paul says, “We walk by faith, not by sight” (2 Cor. 5:7); and, “The inward man is renewed day by day—while we look not at the things which are seen, but at the things which are not seen” (2 Cor. 4:16–18). You may fix the attention on material objects more easily than on spiritual truth; but you can’t develop the *inward* man very far, or lift the soul very high, by showing misrepresentations of Christ; and that is the best you can do when you resort to pictures and images, or personal acting as in the “Christus” of the famous Passion Play. They come between the soul of the true worshipper and the Creator.

CARD.—I am happy to acknowledge that the outcry formally raised against images has almost subsided (208.4).

PROT.—Yes, Protestants are becoming more tolerant of every thing good or bad, true or false, Catholic or Pagan.

CARD.—A gentleman of Richmond recently informed me that during the preceding Holy Week he adorned with twelve crosses an Episcopal Church in which eleven years before, the sight of a single one was viewed with horror (208.5).

PROT.—That was rather overdoing it. Christ was crucified on only one cross; and that was an “Old Rugged Cross” made of rough hewn wood, which is in no proper sense represented by the crosses of gold and silver and ebony, that are made to “adorn”

Churches and ornament persons. In like manner, all pictures and images of Christ misrepresent Him.

When a photographer makes pictures for you, that are not satisfactory likenesses, you can throw them back at him and refuse to take them. Yet, when Jesus looks down from heaven, He sees Himself, misrepresented in crosses and Popes and pictures and images, and people bowing to them and calling them Christ, or His representatives. Is it not with infinite patience and longsuffering that He bears with them? However, you can't build up your people with dead wood or stone, "in their most holy faith." But you can provoke God.



Why do you Catholics pray much to Saints, instead of to the Persons in the Divine Trinity alone?



## CHAPTER XVI

## THE INVOCATION OF SAINTS

PROT.—We need not spend much time on this subject. To “invoke the Saints,” instead of God or the Saviour, is at least a waste of time, if not an affront to Jesus.

CARD.—Christians of most denominations are accustomed to recite the following article in the Apostle’s creed: “I believe in the communion of saints.” There are many, I fear, who have these words frequently on their lips, without an adequate knowledge of their precious meaning (152.1).

PROT.—There are many, I believe, who have a better understanding of their significance, than you or your Church. Their most precious meaning is that all good Christians should find happy fellowship with all good Christians regardless of denominational differences.

CARD.—The true and obvious sense of these words is that, between the children of God, whether reigning in heaven or sojourning upon earth, there exists a spiritual communion by prayer (152.2).

PROT.—It is not so obvious that there *can be* such a communion between God’s children upon earth and those in heaven.

CARD.—With regard to the invocation of Saints, the Church simply declares that it is “useful and salutary” to ask their prayers (152.3).

PROT.—But you do not even know whether they can hear you, or if you could always contact them when

you wish. You know that they are not infinite or ubiquitous, as God is.

CARD.—All prayers of the Church end with "Through our Lord Jesus Christ," indicating her belief that Christ is the Mediator of Salvation (152.3; 152.1).

PROT.—You mean that we can contact the Saint through Christ? Then, what is the use of detouring by the uncertain route of the Saints, when you can go direct to the throne of God?

CARD.—I might easily show, by voluminous quotations from ecclesiastical writers. But I shall confine myself to the testimony of Holy Scripture (153.2).

PROT.—And please, confine yourself also to the subject.

CARD.—The Scriptures amply demonstrate the knowledge, the influence and the love of the saints in our regard (153.4).

PROT.—What Scriptures?

CARD.—First, it would be a great mistake to suppose—(153.4).

PROT.—But you promised to confine yourself to the Scriptures.

CARD.—"We now," says the Apostle, "see through a glass darkly but then face to face. Now I know in part; but then I shall know even as I am known" (1 Cor. 13:12), (154.1).

PROT.—Yes, that's in the Bible. But what do we *now* see and know? What can we now see or know about the Saints in Heaven?

CARD.—When the venerable Jacob was on his death bed, he prayed for his two grandchildren; "May the angel that delivereth me from all evils bless these two boys" (Gen. 48:16), (155.1).

PROT.—In that incident, "the angel that delivered

him from all evil "was none other than" the God who fed him all his life" (VS 15) and not one of the saints. You are off the subject, Cardinal.

CARD.—The angel Raphael said to Tobias— (155.2).

PROT.—No matter what he said, you are still off the subject of saints, and quoting from the Apocrypha, instead of the Holy Scriptures.

CARD.—To pass from the Old to the New Testament, our Saviour declares that "There shall be joy before the angels of God upon one sinner doing penance" (Lk. 15:10), (155.3).

PROT.—You are still off the subject, and misquoting the Holy Scripture. The Saviour didn't say, "doing penance," but "Repenteth."

CARD.—We read in the Gospel that Dives, while suffering in the place of the reprobates, earnestly besought Abraham to cool his burning thirst. And Abraham, after death, was able to reply (156.1).

PROT.—But it did him no good. Neither Abraham nor Lazarus could help him, after they had gone to their heavenly reward (Lk. 16:19–31). Then, how can Saints in Heaven help people in hell or upon earth?"

CARD.—We have abundant testimony from the Scriptures to show that the saints assist us by their prayers. Abraham interposes in the behalf of Sodom and Gomorrhah (Gen. 28), (156.3).

PROT.—But Abraham prayed to God; and nobody prayed to Abraham, or any saint. Can't you find any Scripture that tells us what the Saints in Heaven can do for us on earth?

CARD.—We read in the Book of Maccabees— (159.2).

PROT.—I thought you were going to confine yourself to the Holy Scriptures.

CARD.—St. John in his revelation describes the Saints before the throne of God (Rev. 5:8), (159.3).

PROT.—No, not the “Saints,” but the “Elders.”

CARD.—Praying for their earthly brethren.

PROT.—No—they were singing praises to the “Lamb” (VS 9).

CARD.—“The four and twenty ancients”—(Rev. 4:4).

PROT.—No, not “Ancients,” but “Elders.” Can’t you quote Scripture correctly? Sometimes you call the Elders “Priests”; sometimes, “Saints”; and sometimes “Ancients”—whichever suits you.

CARD.—“Fell down before the Lamb, having everyone of them harps and golden vials full of odors, which are the prayers of the Saints.”

PROT.—Yes, our prayers are precious to the Saviour; and maybe the elders in heaven do catch up some of them before the throne of God, as a “sweet smelling savor”—provided we address them properly to God—not to the Saints.

CARD.—The Catholic doctrine of the communion of Saints robs death of its terrors, while the Reformers of the sixteenth century inflicted a deadly wound on the creed (160.3).

PROT.—Oh, no, Cardinal; they tried to show you the true meaning of “the communion of Saints” and open your eyes to the hope “which we have as an anchor of the soul, both sure and steadfast” (Heb. 6:18, 19). The Saints with whom you can surely commune are now the Christians upon earth; and you’ll have to learn to commune with all kinds of Christians, regardless of denominations, before you can be fit to commune with all the Saints in Heaven.

CARD.—If my brother leaves me to cross the seas, I believe that he continues to pray for me. And when

he crosses the narrow sea of death and lands on the shores of Eternity, why should he not pray for me still? (160.3).

PROT.—Maybe he does. But you don't know that he could hear you when in heaven any more than he could when he was on the other side of the ocean—if you tried to pray to him in Heaven.

CARD.—I hear you cry out with Pharisaical assurance, "You dishonor God, sir, in praying to the Saints. You make void the mediatorship of Christ. You put the creature above the Creator" (161.2).

PROT.—You have said it, Cardinal.

CARD.—How utterly groundless is this objection. When we address the Saints, we beg them to pray for us through the merits of Jesus Christ (162.1).

PROT.—But why not pray directly to God through Jesus Christ whom you know, without doubt, can and does hear prayers?

CARD.—To ask the prayers of the Saints, is most profitable. To our own tepid petitions we unite the fervent supplications of the blessed. We ask them to pray to their God and our God, to their Father and our Father, that we may one day share their delights in that blessed country in company with our common Redeemer (162.3).

PROT.—That sounds plausible, Cardinal. But the thief on the cross didn't have to ask anybody in Heaven or upon earth, to pray for him. He made his appeal directly to Jesus, and Jesus said, "This day shalt thou be with me in Paradise" (Lk. 23:39-43). And you haven't been able to quote a single text that authorizes us to pray to the Saints in Heaven, or shows that they could hear us if we did, or indicates that they are needed to insure the promises of God. Nay, through our own prayers addressed directly to God in the



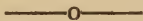
name of Christ, we can "share the delights of that blessed country." However, we are assured that other Christians can help us with their prayers while they are here on earth.

So, against all the Scriptures that you have produced we can quote—

Acts 10:25, 26; "As Peter was coming in, Cornelius fell down at his feet and worshipped. But Peter took him up, saying, Stand up; I myself am a man."

And Rev. 22:8, 9: "And I John saw these things (in heaven)—and when I had seen I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant; and of the brethren the prophets. Worship God."

And then when we hear of people bowing down to Popes and Prelates and pictures and images, and calling upon the "Saints" to help them, we are reminded of the Priests of Jupiter, and of what Paul and Barnabas said to them, when they were moved to worship those two missionaries of Christ. They "rent their clothes, and cried, Sirs, why do ye these things? We also are men of like passions with you—Ye should turn from these vanities unto the living God" (Acts 14:15).



Now then, what do you Catholics teach about the Mother of Jesus?

## CHAPTER XVII

## THE VIRGIN MARY

## I

CARD.—Is it lawful to honor her?

PROT.—Your question is superfluous, Cardinal. All good women should be honored—especially those godly women of the Bible.

CARD.—The lovers of our Lord Jesus Christ look with reverence on every object with which He was associated, and they conceive an affection for every person that was near and dear to Him upon earth (163.1).

PROT.—That is well said, Cardinal, and I am glad that you start out with a thought to which we can all say a hearty *Amen*.

CARD.—How peerless must have been the sanctity of Mary, who gave Him birth, whose breast was His pillow, who nursed and clothed Him in his infancy, who guided His steps in His youth, who abode with Him from boyhood to manhood (164.3).

PROT.—That is finely said, too, Cardinal. But in what respect did Mary differ from other good mothers?

CARD.—She was the chosen vessel of election, even the Mother of God (166.3).

PROT.—Oh, no, Cardinal. You are going too far. *Mary could not have been the MOTHER OF GOD.* She would have had to be more than human, a veritable Goddess, and equal with the Heavenly Father.

CARD.—It may be said the Blessed Virgin could not

have any part in the generation of the Word of God, for that generation is eternal; her maternity is temporal. He is her Creator; she is His creature. Style her, if you will, the Mother of the man Jesus—but not the Mother of God (167.2).

PROT.—Well, can you get around that? I know of nothing that is older than its mother, but vinegar.

But why do you call her the “Virgin” Mary?

CARD.—The Church teaches us that she was always a Virgin—a Virgin before her espousal, during her married life and after her spouse’s death (168.3).

PROT.—That may be what your Church teaches; but it is not what the Bible teaches.

CARD.—That she remained a Virgin till after the birth of Jesus is expressly stated in the Gospel. It is not less certain that she continued in the same state during the remainder of her days (Mar. 1:25), (168.4).

PROT.—Very much less certain, Cardinal—in fact, not certain at all; for it is clearly implied in the Bible that Joseph begat children with Mary after Jesus was born, and it speaks plainly of the brothers and sisters of Jesus (Mat. 13:55, 56; Mk. 6:3).

CARD.—In the Apostles creed and the Nicene creed she is called a Virgin, and that epithet cannot be restricted to the time of our Saviour’s birth (168.4).

PROT.—It is so restricted in the Bible—the creeds to the contrary, notwithstanding. “And Joseph knew her not till she had brought forth her first-born” (Mat. 1:25).

CARD.—The Canon of the Mass which very probably is of Apostolic antiquity, speaks of her as the “glorious ever-Virgin” (168.5).

PROT.—“The Canon of the Mass,” of which the Apostles very probably never heard, had no reason to

call Mary "the ever-Virgin." There is nothing to be gained for "pure and undefiled religion," in trying to prove that she lived an abnormal married life.

CARD.—There is a propriety which suggests itself in Mary's remaining a Virgin after the birth of Jesus. As Bishop Bull remarks: "It cannot with decency be imagined that the most holy vessel which was consecrated to be a receptacle of the Diety should be afterwards profaned by human use (169.1).

PROT.—God made women to bear children; and there is no indication in all the Scriptures, that He made Mary to bear only one or that it would have been "indecent" or a "deseccration" for her to bear others.

CARD.—The doctrine of the perpetual Virginity of Mary is now combatted by Protestants, on the following grounds: First, the Evangelist says that "Joseph took unto him his wife, and knew her not till she brought forth her first-born son." But the qualifying word "till" by no means implies that the relations which subsisted between Mary and Joseph up to the birth of our Lord was subsequently altered (169.2; 169.3).

PROT.—Then, pray, why was the word "till" put into the text?

CARD.—When a thing is said not to have occurred until another event had happened, it does not necessarily follow that it did occur after that event (169.3).

PROT.—It necessarily follows that it did occur afterward. So, after the birth of Jesus, it is clearly implied that Mary and Joseph lived together as normal husband and wife.

CARD.—Second, Jesus is called Mary's *first-born* son, and does not a first-born always imply the subsequent birth of other children to the same mother? (170.2).

PROT.—Certainly it does unless the word “only” is added.

CARD.—By no means; for the name of first-born was given to the first son of every Jewish mother whether other children followed or not. We find this epithet applied to Machir, for instance, who was the only son of Manasses (Josh. 27:2), (170.2).

PROT.—You’ll have to try another *instance*, Cardinal. This one refuses to serve you; for if you “search the Scriptures” sufficiently, you will find, in the 2nd verse, and in Chron. 7:14, Num. 26:29, and Num. 32:41, that Manasses had “sons” and “other children.” You can’t find any other “instance?” Of course not. And you can’t find any place in the Bible where it is said that Christ was the “first-born” of God. But He is called “the only-begotten Son of God.” Then why doesn’t the Scriptures say that Jesus was “the only Son of Mary”—if that is the truth? Then you and I wouldnt be having an argument over this question. But evidently the inspired writers didn’t mean for us to believe that.

CARD.—Third, but is not mention made frequently of the brethren of Jesus? (170.3).

PROT.—Yes, and his sisters, too—showing that Jesus grew up in a normal family, with natural brothers and sisters (Mat. 13:55, 56; Mk. 6:3).

CARD.—Fortunately the Gospels themselves will enable us to trace the maternity of those who are called His brothers (170.3).

PROT.—Not so easily that even a brilliant Cardinal may not get on the wrong track.

CARD.—St. Matthew mentions, by name, James and Joseph among the brothers of Jesus (Mat. 13:55, 56).

PROT.—He mentioned more than those—“James



and Joses, and Simon, and Judas (not Iscariot), and his sisters."

CARD.—There is no doubt that Mary of Cleophas is identical with Mary who is called by Matthew and Mark the Mother of James and Joseph. And as Mary of Cleophas was the Kinswoman of the Blessed Virgin, James and Joseph are called the brothers of Jesus, being only his cousins (170.3).

PROT.—Cardinal, I'm afraid you have run down a blind alley. The James and Joseph whom you suppose were cousins of Jesus, were not the James and Joses who had sisters. When Jesus went to Nazareth to preach and work miracles the people said, "Is not this the carpenter's son?—And his brethren, James, and Joses, and Simon, and Judas, and his sisters, are they not all with us?" That is, do they not all live here, and have we not all known them from their childhood as brothers and sisters of this son of a carpenter? (Mat. 13:55).

CARD.—James and Joseph are called the brothers of Jesus, in conformity with the Hebrew practice of giving that appellation to cousins and near relations (170.3).

PROT.—That may be true of those two relatives; but the Greek word *adelphos* (feminine *adelphe*, for sister) means literally "*from the same womb; born of the same parent or parents*"—according to Thayer's Greek Lexicon. If Matthew and Mark used it in some other sense, when writing of the "brethren" and "sisters" of Jesus, it is up to you, Cardinal, to show it; and you can't. But from the foregoing quotations, it is evident that Mary's virginity was not "perpetual."

CARD.—Mary was exalted above all other women, because she was conceived without original sin (171.) 1.

PROT.—How do you know that, Cardinal?

CARD.—The dogma of the Immaculate Conception is thus defined by the Church; “We define that the Blessed Virgin Mary in the first moment of her conception, by the singular grace and privilege of Almighty God, in virtue of the merits of Jesus Christ—was preserved from every stain of original sin” (171.1).

PROT.—Where did your Church learn that? You did not quote it from the Bible.

CARD.—It is at least implied in the Holy Scriptures (171.2).

PROT.—You can’t find one iota in the Bible, that even implies such a dogma.

CARD.—It is in strict harmony with the place which Mary holds in the economy of Redemption (171.3).

PROT.—There is no place in the economy of Redemption, which Mary holds more than the Pope’s mother holds in the excathedra utterances from the Papal throne.

CARD.—We are prepared to find her blessedness often and expressly declared in Holy Scripture (174.1).

PROT.—Show us how you do it, Cardinal.

CARD.—The angel Gabriel was sent from God to a virgin—and the virgin’s name was Mary. And the angel said—Hail, full of grace; blessed art thou among Women” (Lk. 1:26–35), (174.3).

PROT.—Of course, she was “highly favored”—or “full of grace,” if you prefer; for the Greek word which the inspired writer used, is “*Charis*” which contains the idea of kindness which bestows upon *one* what he has not deserved” (Thayers Greek Lex.). But there is nothing you have quoted that indicates that there was anything in Mary personally to make her essentially different from other good mothers.

CARD.—“Blessed art thou among women” (176.2).

PROT.—I’m glad you quoted that right—“blessed

among women." Yes, she was one of the blessed women of the Bible, but not the only one, or *above* women.

CARD.—Protestants reproach us for being too lavish in our praises of Mary (178.4).

PROT.—They reproach you for going beyond what is written in the Holy Bible.

CARD.—They are careful to exclude themselves from the "generations" that were destined to call her blessed (178.5).

PROT.—Cardinal, you misrepresent the Protestants. They call Mary "blessed" in the sense in which the Bible does. But they refuse to go the length to which you go in speaking of her as "immaculate," or "sinless," or a "perpetual Virgin," or "the Mother of God," because even your Bishops and Cardinals and Popes have never been able to show that Jesus or the Apostles ever applied these "epithets" to Mary; and it was well for her that others didn't; for, being an humble-minded woman, she would have been greatly troubled and handicapped in her natural life.

CARD.—Once more the title of "blessed" is given to Mary on one occasion (Lk. 11:27), (179.3).

PROT.—Give the occasion, Cardinal. It was when Jesus had been speaking in parables of wisdom and working miracles.

CARD.—A certain woman, lifting up her voice, said to Jesus, "Blessed is the womb that bore thee and the paps that give thee suck" (179.3).

PROT.—But Jesus answered her: "Yes, rather, blessed are they that hear the word of God, and keep it" (Lk. 11:28). That is, all who hear the Word of God, and keep it, are similarly blessed.

CARD.—It would be an unwarranted perversion of the sacred text to infer from His reply that Jesus in-

tended to detract from the praise betowed on His Mother (179.3).

PROT.—But He meant to tell the adoring woman and all who were listening, that there were others who were blessed in the most important things of life, the same as Mary.

CARD.—See in how many ways we honor the memory of Washington (181.3).

PROT.—Very proper, Cardinal, but is that the kind of deference you pay to Mary?

CARD.—Monuments and statues are erected to her. Thrice a day, the Angelus bells are rung. Her shrines are tastefully adorned by pious hands and visited by devoted children, who wear her relics. Her natal day and other days of the year, sacred to her memory, are appropriately commemorated, by processions, by the banquet of the Eucharist, and by sermons enlarging on her virtues and prerogatives (182.5; 182.6; 183.1).

PROT.—That's the word, Cardinal, "enlarging" on her virtues and prerogatives. So, it is true, that you Catholics make more of Mary, than of Christ Himself. In your great book, you haven't given even one short chapter specifically to Christ Jesus; but here you have devoted enough space to Mary for at least three average chapters. Do you call this Christianity or M<sup>a</sup>ryolitry?

CARD.—The better we understand the part which Mary has taken in our redemption, the more enlightened is our knowledge of the Redeemer Himself (183.3).

PROT.—The sooner we understand that Mary has taken no part in the work of redemption, except to bear the child Jesus and bring Him up to manhood, the more readily we can embrace the plan of salvation which He offers to the world.

CARD.—I find Jesus and Mary together at the Manger, together in Egypt, together in Nazareth, together in the temple, together at the cross (187.1).

PROT.—Of course. What else could you expect of any true Mother and her child. But, in all these 33 pages about Mary you could not show us that Jesus, or the Apostles ever called Mary the "Mother of God," or "sinless," or "immaculate," or a "perpetual Virgin." On the contrary, the Bible presents her as a normal woman, like many others of the better kind, whom God chose for an extraordinary purpose.

But Jesus Himself, before He came from Heaven, was "in the form of God," and "equal with God" (Phil. 2:6-8). So, in order that He might contact human beings and save them, "He humbled Himself," and "was made in the image of men"—"made of a woman"—not a specially prepared or immaculately conceived woman, but just a woman, a good and lovely woman, it is true, but one that could be loved in a purely human way. Nevertheless, it was the very essence of His humility, who was "equal with God," to be "born of a woman," even of Mary; and it makes Him appear the greater wonder, when we think of Him as born of a truly human mother.

## II

CARD.—Is it lawful to invoke her?

PROT.—No.

CARD.—It is evident from Scripture that the Angels and Saints in Heaven can hear our prayers and that they have the power and will to help us (187.2).

PROT.—If that is so, why haven't you been able to point out those Scriptures? You shouldn't be trying



to base any more dogmas on such a presumption, until you have proved it.

CARD.—Shall we believe that God withholds a knowledge of our prayers from Mary, who is justly styled the Queen of Angels and Saints? (187.2).

PROT.—Whoever styled her that, but doctrinaires in the Catholic Church?

CARD.—The influence of Mary's intercession exceeds that of the Angels, patriarchs and prophets (188.2).

PROT.—The Bible doesn't tell you of the intercession of any one in heaven or upon earth, besides Jesus, who is the "One Mediator between God and men" and "whoever liveth to make intercession for us (1 Tim. 2:5, Hb. 7:25).

CARD.—Mary was the Mother of Jesus. She exercised toward Him all the influence that a prudent Mother has over an affectionate child. "Jesus," says the Gospel, "was subject to them" (Lk. 2:51), (188.3).

PROT.—Yes, "subject to *them*"—to Joseph, as well as to Mary. Then, why don't you make a mediator out of *him* as well as *her* if this text has anything to do with the question?

CARD.—We find this obedience of the Lord toward His mother forcibly exemplified at the marriage feast of Cana. Her wishes are delicately expressed in these words: "They have no wine." He instantly obeys her by changing water into wine (188.3).

PROT.—An astonishing superimposition on Scripture! The simple statement is "The Mother of Jesus saith unto Him, they have no wine. Jesus saith unto her, Woman, what have I to do with thee?" (Jno. 2:1-8). But afterward, He changed water into wine. Where was the obedience to His Mother? She made no demand, she expressed no "wish" to Him. But He

acted purely out of His own volition; and His question, "What have I to do with thee, woman?" seemed to serve public notice that from henceforth He would be *subject* to no one, but His Heavenly Father only.

CARD.—Mary has never forfeited in Heaven the title of Mother of Jesus (189.1).

PROT.—How do you know?

CARD.—She still retains her motherly relations and He exercises toward her that loving willingness to grant her requests (189.1).

PROT.—Why do you imagine that Jesus does things just to please Mary? What right have you to say that He is partial to her as above all other Saints? How do you reconcile your teachings with Mat. 12:46–50; Mk. 3:31–35, and Lk. 8:19–21. "And the multitude sat about Him; and they said unto Him, Behold, thy mother and thy brethren without seek for thee. And He answered them, saying, "Who is My Mother, or My brethren? Whosoever shall do the will of My Father who is in Heaven, the same is My brother, and sister, and Mother." If that means anything, it means that all God's children are the same to Jesus; and in Heaven, even Mary bears no relations to Him, that are not borne by others.

CARD.—Never will our prayers find a readier acceptance than when offered through her (189.2).

PROT.—Do you mean to say that Mary is kinder and more merciful than Jesus Christ, the only-begotten Son of God?

CARD.—Conscious of our own Natural lowliness and sins, we have free intercourse to her intercessions in the assured hope of being more favorably heard (189.3).

PROT.—Why, Cardinal, don't you know that Jesus said, "Come unto me, all ye that labor and are heavy laden; and I will give you rest," and "Him that

cometh unto me, I will in no wise cast out?" (Mat. 11:28; Jno. 6:37). What did Mary ever say she would do for us? Nothing. Then why should we try to pray to her, instead of to Christ, when we have no assurance that she could even hear us?

CARD.—Though not of the household of faith, Edgar A. Poe did not disdain our Lady's intercession, and to acknowledge the influence of her patronage in Heaven (190.4; 191.1).

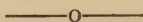
PROT.—Poor Edgar Allen Poe! In his liquor beclouded mind, he catches at a straw, when the rescuing ship is at hand. Ignoring Christ, he appeals to Mary—who has no power to save.

When she had borne Jesus and brought Him up, she seems to have finished her special mission upon earth. If she has a special mission in Heaven, nobody upon earth knows what it is. While here she exercised no mediatorial privileges. Not once did anyone appeal to her to intercede with her Son. No lepers, or lunatics, or blind, or deaf and dumb persons cried to her to enlist the sympathies of Jesus; and not once is it recorded that she appealed to Him on the behalf of a single soul. And yet, again and again we read that "He had compassion on the multitudes"—on the sinful, on the sick and afflicted, on the demoniacs—and "He healed them every one."

Then, by what right do you teach that Mary has been given a mediatorship along with Jesus in Heaven, and that we should pray to her to appeal to Him, if we would make sure of having our prayers answered?

No true Protestant wishes to rob Mary of any praise that is due her. But it is a grave matter, to turn millions of people from the pure Gospel of Christ, and have them praying to human beings—"worshipping and serving the creature more than the Creator." So,

as Paul said to the Priests of Jupiter, "Ye should turn from these vanities unto the living God," (Rom. 1:25; Acts 14:15).



There are Catholics who deny that the Catholic Church maintains a Purgatory to which people are sent and for whom prayers must be said until they are released. What is your teaching and practice on this subject?

## CHAPTER XVIII

## PURGATORY AND PRAYERS FOR THE DEAD

CARD.—The Catholic Church teaches that, besides a place of eternal torments for the wicked and an everlasting rest for the righteous, there exists in the next life a middle state of temporary punishment (210.1).

PROT.—So that settles it. The Catholic Church has a Purgatory; and it is hers alone—because no other Church maintains such an institution in the way that she does. But who are sent to Purgatory?

CARD.—Those who have died in venial sin (210.1).

PROT.—What do you mean by “dying in venial sin?”

CARD.—Those who have not satisfied the justice of God for sins already forgiven (210.1).

PROT.—So you substitute Purgatory for the atonement of Christ “whose blood cleanses from all sin” (1 Jno. 1:7) and “purges the conscience from dead works” (Heb. 9:14). That is, you Catholics don’t believe that the merits of Christ are sufficient to satisfy the justice of God, or purge a soul from sin. But each person, except a few favored ones, must die and go to Purgatory, and there suffer until he makes his own atonement. Is that right?

CARD.—The Catholic Church teaches that the souls consigned to the intermediate state, commonly called Purgatory, cannot help themselves (210.1).

PROT.—That is, death doesn’t relieve them of any suffering, even though God has forgiven their sins.

CARD.—They may be aided by the suffrages of the faithful on earth (210.1).



PROT.—That is, Christ can't get them out of Purgatory; but they must depend on their own sufferings and whatever help their earthly friends can give them. What sort of help?

CARD.—The existence of Purgatory naturally implies the correlative dogma—the utility of praying for the dead. They are still exiles from Heaven and fit subjects for Divine clemency (210.1).

PROT.—I see what you mean. God can lighten and shorten the sufferings of souls in Purgatory, only upon certain conditions—the prayers and offerings of people upon earth. But where did you get such a doleful doctrine?

CARD.—The doctrine of an intermediate state is thus succinctly asserted by the council of Trent (210.2).

PROT.—So I thought; you didn't get it from the Bible.

CARD.—The council of Trent asserted; "There is a purgatory, and souls there detained, are helped by the prayers of the faithful, and especially by the acceptable Sacrifice of the altar (210.2).

PROT.—Which requires donations to the Priesthood—does it not, Cardinal?

CARD.—It is to be noted that the Council studiously abstains from specifying the nature of the expiating sufferings endured therein (210.3).

PROT.—Leaving it to the Priest, we suppose, to fix terms in each case, according to the social standing and financial rating of the suppliant.

CARD.—Is it not strange that this cherished doctrine should be called in question by the leveling innovators of the sixteenth century? (211.1).

PROT.—Not strange at all, Cardinal, since the doctrine of Purgatory itself was a plain innovation, and

the Reformers were trying to lead people back to the pure Gospel of Christ.

CARD.—It is clearly taught in the Old Testament, and at least insinuated in the New Testament (211.1).

PROT.—We challenge you to show it in either Testament.

CARD.—It is unanimously proclaimed by the Fathers of the Church, and is embodied in all the ancient liturgies (211.1).

PROT.—Which shows that even the Church Fathers, as well as the Roman Church, could proclaim un-Scriptural doctrines and formulate grievous dogmas. But you were going to show it in the Bible, which you couldn't.

CARD.—It is a doctrine alike consonant with our reason and eminantly consoling to the human heart (211.1).

PROT.—Well, you have a strange way of reasoning, and your idea of consolation is amazing. As for Protestants, we prefer God's reasoning and the "Consolation that is in Christ Jesus" (Phil. 2:1). "Come now, and let us reason together saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Is. 1:18).

CARD.—It is a doctrine plainly contained in the Old Testament and piously practiced by the Hebrew people (211.2).

PROT.—Where did you find any such doctrine in the Old Testament?

CARD.—At the close of an engagement which Judas Maccabeus had with the enemy, he ordered prayers and sacrifices to be offered up for his slain soldiers (211.2).

PROT.—Hold on, Cardinal! Let us not beat about

the bush. You are quoting again from the Apocrypha. What does the Old Testament say?

CARD.—This passage proved a great stumbling-block to the Reformers. Finding that they could not weaken the force of this text, they impiously threw overboard the Books of the Maccabees, like a man who assassinates a hostile witness (211.3).

PROT.—That's what you Catholics say. But we Protestants contend, that when the Papists found they had formulated doctrines which could not be proved by the Bible, they incorporated the uninspired Apocryphal books in their Canon of Scriptures. But you promised to quote from the Old Testament; and you haven't done it—you cant.

CARD.—They have precisely the same authority as the Gospel of Matthew or any other portion of the Bible (212.1).

PROT.—If that is so, why did it take you more than a thousand years after the Canon of Scriptures had been settled, to find that out—in the Council of Trent, 1546? That statement is enough to kill your book, *The Faith of Our Fathers*—if it didn't have more lives than a cat.

CARD.—The canonicity of the Holy Scriptures rests solely on the authority of the Catholic Church (212.1).

PROT.—So, you give up trying to quote from the Bible? But when the Papal Church promulgates a doctrine which is not taught in the Bible, all she has to do is to find or produce another book that does teach it, and add it to the Bible, and then tell the world that the Catholic Church is the sole authority on what belongs to the Holy Scriptures; and you expect an intelligent world to believe all that Thomas Decay.

CARD.—But even admitting, for the sake of argument, that the Books of Maccabees are not entitled to

be ranked among the canonical books of Holy Scripture, no one, at least, has ever denied that they are truthful historical monuments (212.2).

PROT.—What of that? Though Judas Maccabeus did order prayers and sacrifices for his slain soldiers, it proves nothing as to the rightness of his order or the general practice of the Hebrew people. So from the Old Testament, by which you were going to show your Divine authority for maintaining a Purgatory, you haven't been able to quote a single text. Now what do you find in the New Testament?

CARD.—When our Saviour appeared on earth, He came to lop off those excrescences which had grown on the body of the Jewish ecclesiastical code. For instance, He condemns the Pharisees for prohibiting works of charity on the Sabbath day, and in the twenty-third chapter of St. Matthew, He cites a long catalogue of innovations in doctrines and discipline. But did our Saviour, at any time, reprove the Jews for their belief in a middle state, or for prayers for the dead? (212.3; 212.4).

PROT.—Why, certainly not. Should we reprove the Popes for practicing polygamy? You have failed to show that the Jews generally had any definite belief in a middle state, or offered prayers for the dead. So, why should Jesus have reproved them for something of which they were not guilty?

CARD.—More than once both He and the Apostle to the Gentiles insinuate the doctrine of Purgatory (212.4).

PROT.—It wasn't the habit of Jesus or the Apostle to the Gentiles to "insinuate" important doctrines. They could say plainly what they meant.

CARD.—St. Paul tells us that "every man's work shall be manifest" on the Lord's day. "The fire shall try

every man's work what sort it is. If any man's work abide," that is, if his works are holy, "he shall receive a reward. If any man's work burn," that is, if his works are faulty and imperfect, "he shall suffer loss; but he himself shall be saved, yet so as by fire" (1 Cor. 3:13-15). His soul will be ultimately saved, but he shall suffer for a temporary duration, in the purifying flames of Purgatory.

PROT.—Is that the way you got your Purgatorial doctrine—taking a passage of Scripture that is hard to interpret, muddling it, and making it still harder to interpret, and then trying to substantiate an "infallible" dogma from it?

But let us see if we can't get something better out of it, than Purgatory. When the Apostle wrote this passage, it doesn't seem that he had the remotest idea of a Purgatory. He had in mind the building of Christ's Kingdom, and was employing the Metaphor of men building houses—some using wood, some stones, some silver, and some even putting in hay and stubble—building only "shacks."

So he says, "Let every man take heed how he buildeth. For other foundation can no man lay, than that is laid, which is Jesus Christ. Now if any man build on the foundation gold, silver, costly stones, wood, hay, stubble—the fire shall try every man's work what sort it is"—(1 Cor. 3:10-18), whether he has used good material and done good work, or whether he has put wood, or hay, or stubble into the building of God, which will not be fire-proof.

Now, you people have built on Peter as your foundation and on this foundation you have built the Supremacy of Popes. Invocation of Saints, Sacred Images, Indulgences, Purgatory, etc. But some day, there will be a fire (God's righteous judgment) that



will test your works, whether they will stand in eternity, or whether they are only of temporal duration, and all the labors of your life are to come to naught.

However, even after a misdirected life, you yourself may be saved, but only "as through (DIA) fire"—not put into "the purifying flames, to suffer for a temporary duration," but *rescued* from the flame "as a brand plucked from the burning," as a man saved from a conflagration but leaving in ashes everything he has ever produced.

And yet, from this passage, you teach your doctrine of Purgatory! Some day such interpretations will "burn."

CARD.—This interpretation is not mine. It is the unanimous voice of the Fathers of Christendom (213.3).

PROT.—All the worse on those "Fathers"; and all the worse for you, if you make it yours. But are there not fathers of Christendom today, who are even better interpreters of the Sacred Scriptures, than those ancient Fathers were? They were not inspired.

CARD.—Who are they that have removed the time-honored landmarks of Christian faith by rejecting the doctrine of Purgatory? (213.3).

PROT.—The doctrine of Purgatory, Cardinal, is not a *faith*, but a *fear*; and those who have removed it are Christian scholars who know the Holy Scriptures far better than those ancients did. They have had more centuries to study the Scriptures.

CARD.—They are discontented churchmen impatient of the religious yoke, men who appeared on the stage sixteen hundred years after the foundation of Christianity (312.13).

PROT.—Still hating the Reformation, you impugn the motives of the Reformers. But they were men who

had found in the Bible the words of Jesus; "Come unto me—Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light; and ye shall find rest unto your souls" (Mat. 11:28–30); men who exchanged the galling yoke of Papal dogmas and heavy burdens of a Purgatorial racket, for the easy yoke and light burdens of Christ.

CARD.—Cast aside the novelties of religious innovations and follow the unanimous sentiments of the Fathers in reference to the subject of Purgatory (214.1).

PROT.—Don't attach too much importance to the "sentiments" of the Fathers; but against them all, set the words of Jesus to the Dying Thief: "This day shalt thou be with me in Paradise" (Lk. 23:43). No Purgatory for him. A criminal dying on the cross, but repenting and appealing to Jesus, and going straight to Paradise" with the Saviour. And yet, Cardinal, you make your people believe that they must go to Purgatory, and there suffer until sufficient prayers and offerings have been made to secure their release. It is an unwarranted cruelty that you practice on them.

CARD.—How gratifying it is to our Catholic hearts that a devotion so soothing to afflicted spirits is at the same time so firmly grounded on the tradition of ages! (217.5).

PROT.—Well, maybe it is some relief to their pent up feelings, since Priests have made them believe that their departed friends are suffering in Purgatory. But how infinitely more soothing and Scriptural is the Protestant way of singing—

"Safe in the Arms of Jesus,  
Safe from corroding care;  
There, by His love o'ershadowed,  
Sin cannot harm me there."

CARD.—That the practice of praying for the dead has descended from Apostolic times is evident from the Liturgies of the Church. The principle Liturgies are of St. James—the Liturgy of St. Mark—and the Liturgy of St. Peter. These Liturgies are called after the Apostles who compiled them (217.6; 218.1).

PROT.—Why, Cardinal, we stand amazed, that a man in your high position of responsibility would try to mislead the American people with such a rash statement. It is to be supposed that you know that the Apostles had nothing to do with these Liturgies. They were not compiled until centuries after the Apostolic days. As the Standard Encyclopedia says, "During the first three centuries there were no Liturgies in the strict sense of the word"; and in Fisher's History of the Christian Church, page 120, we read, "In the fourth and fifth centuries, and later, numerous liturgies arose, most of which bear the names of Apostles, without any claim, however, to Apostolic authorship." So, you see that, in the very naming of the liturgies, there was deception as well as in the notorious Pseudo-Isidorian Decretals; and therefore we can dispense with them all, as unreliable witnesses to Christian truth, and take with several grains of salt anything we read in a typical Catholic book.

CARD.—Would it not, my friend, be the height of rashness and presumption in you to prefer your own private opinion to this immense weight of learning, sanctity and authority (222.1).

PROT.—Cardinal, this is no matter of any man's "opinion," or "interpretation," private or public, but of what the Word of God teaches, or doesn't plainly teach; and as Peter (whom you call the first Pope) said to the Hierarchy in Jerusalem, "We ought to obey God rather than men" (Acts 5:27–29; Gel. 1:6–10).

Nowhere have you found, or any Pope found, or any member of the Roman Catholic Church found that Jesus ever commanded anybody to teach Papal Supremacy, or Purgatory, or Indulgences, or prayers and offerings for the dead; and yet, you would use your "immense weight of learning, sanctity and authority" to bind these burdens on the conscience of all mankind (Mat. 23:4), and smile sweetly while you do it.

CARD.—If a brother dies with some slight stain upon his soul, a sin of impatience, for instance, or an idle word, will you consign him, for those minor transgressions, to eternal torments with adulterers and murderers? (223.3).

PROT.—No, Cardinal. I will leave him in the hands of a just and merciful God, who will do what is right with him, regardless of what you may say. If he dies believing in Christ, I will say that he is better off in heaven, than I am upon earth, and doesn't need my prayers. When your brother dies, Cardinal, you would send him to Purgatory to be purged through suffering until sufficient prayers and offerings are made for him. But the Protestant faith is that "The souls of believers are, at death, sanctified and saved and made perfect in holiness, by Christ through the Spirit—and do immediately pass into glory." Which will you choose?

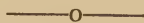
CARD.—How consoling is it to the Catholic to think that in praying thus for his departed friend his prayers are not in violation of the voice of the Church (225.1).

PROT.—So, the voice of your Church means more to you than the voice of Christ? But the cruelty of the idea, Cardinal, is especially in the reason that your Church gives—that the Catholic's departed and forgiven friend is suffering in Purgatory and waiting for prayers and offerings of people upon earth, to secure his release. Thus, when your "children beg for bread,

you give them a stone; when they ask for a fish, you give them a serpent" (Mat. 7:9-10).

In plain words, the people beg for consolation at the graves of their loved ones; but you set up an imaginary Purgatory to take the place of "the grace of our Lord Jesus Christ," and you send your people to that imaginary Purgatory, to induce prayers and offerings for the dead; and the Priests take fees, or donations, for saying prayers to give souls imaginary relief from imaginary sufferings in an imaginary Purgatory. And you call that consoling, robbing death of its sting!

If you really wish to comfort your people, why don't you tell them the Gospel truth—that "Christ Jesus came into the world to save sinners," that "He died for the unjust," that "His blood cleanseth from all sin," that "He is able to save them unto the uttermost all who came unto God by Him," that "If we confess our sins, He is faithful and just to forgive us our sins, *and to cleanse us from all unrighteousness*," and that when we die, if we have truly repented, we can go directly to Paradise, as the dying thief did, and be forever with the Lord?



There is much in your religion, Cardinal, that from now on we must pass over. But tell us what the Sacraments mean to you.



## CHAPTER XIX

## THE SACRAMENTS

PROT.—What is a Sacrament?

CARD.—A Sacrament is a visible sign instituted by Christ by which grace is conveyed to our souls (265.4).

PROT.—The Protestants can give you a better definition than that: “A Sacrament, instituted by Christ, is an outward and visible sign of an inward and spiritual grace”—or, “an inward and saving grace”—or “a visible sign of God’s work of grace in our souls.”

How many Sacraments are there?

CARD.—Our Saviour instituted seven Sacraments (266.2).

PROT.—No, Cardinal, our Saviour didn’t institute any ordinances that *He* called Sacraments. However, there are certain ordinances that He instituted, which *we* call Sacraments. What are they?

CARD.—Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony (266.2).

PROT.—Well, from your definition, you can make a Sacrament out of almost anything that you suppose is good for man. But there are only two that are essential as symbols of the work of salvation in our souls—Baptism (symbolizing the cleansing work of the Spirit in our hearts) and the Lord’s Supper (symbolizing the sacrifice which Christ made for our sins when He died on the cross). It is not really necessary to be “confirmed,” or “do penance,” or take orders in the Priesthood, or get married, or receive “extreme unction,” in order to be saved; but to be *forgiven* of all sins and to

be cleansed within are both absolutely indispensable. Hence, Protestants recognize only two Sacraments—Baptism and The Lord's Supper.

But don't you Catholics teach "Baptismal Regeneration?"

### *Baptism*

CARD.—Jesus Christ, our Redeemer, came to wash away the defilement of our souls and restore us to that Divine friendship which we had lost by the sin of Adam (268.2).

PROT.—Why, we Protestants teach that—spiritually speaking.

CARD.—He tells us in His gospel that Baptism is the essential means established for washing away the stains of original sin (268.3).

PROT.—No—Jesus doesn't tell us that. You are putting the "outward sign" in the place of the "inward grace." The water of Baptism is only the "visible sign" of an "invisible grace" which is the work of the Holy Spirit.

The Baptists believe that Baptism symbolizes the death and resurrection of Christ.

CARD.—Water is the appropriate instrument of this New Birth (268.3).

PROT.—No, it isn't, Cardinal. You are getting things mixed. Water is not the "instrument." It is only the sign, or symbol of the *Agent*. It is true that Jesus instituted the ordinance of Baptism to impress a vital truth; but all the water you may put on a body can never regenerate a soul. That is the work of the Spirit; and when you teach people that your Baptism does actually, of itself wash away their sins, you do despite to the Spirit of Grace.

And doesn't the Catholic Church teach that all infants dying without Baptism are debarred from Heaven?

*Unbaptized Infants*

CARD.—The Church teaches that Baptism is necessary for all, for infants as well as adults (268.4).

PROT.—Oh, yes, it is the will of Christ that, at least all who have reached the age of accountability, should be baptized and the majority of Protestants believe that He also invites infant baptism. But what is the status of infants who couldn't help dying without Baptism?

CARD.—Baptism, which washes away original sins is an essential for the infant, as for the full grown man, in order to attain the Kingdom of Heaven (271.4).

PROT.—And that is the way you arrive at a wrong conclusion—through teaching regeneration by water, instead of the Holy Spirit.

CARD.—But is it not a cruel and heartless doctrine which excludes from Heaven so many harmless babes that have never committed any actual fault? (272.2).

PROT.—Humanly speaking, it seems so.

CARD.—To this I reply; Has not God declared that Baptism is necessary for all? (272.2).

PROT.—No, not in the way you teach it. Some Protestants believe in infant Baptism, and some do not; and the Scriptures themselves leave room for argument.

CARD.—If your child is deprived of Heaven by being deprived of Baptism, God does it no wrong because He infringes no right to which your child has any inalienable title (272.3).

PROT.—There is no Scripture to make us believe that the Christian's God is that kind of God—who would deny helpless infants a chance at His mercy, which He

offers to all adults, or neglect any little ones just because their natural parents do. On the contrary, He says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget" (Is. 49:15) and the Psalmist says, "When my father and my mother forsake me, then the Lord will take me up" (Ps. 27:10).

CARD.—Though the Church, in obedience to God's Word—(273.1).

PROT.—Oh-h-h, Cardinal! Even when you teach error, you say that you do it "in obedience to God's Word." You make God the author of your sins.

CARD.—Though the Church declares that unbaptized infants are excluded from the Kingdom of Heaven—(273.1).

PROT.—Why, Cardinal, don't you know that Jesus said that little children "*are* of the Kingdom of Heaven," when "He took them up in His arms, and blessed them?" (Mk. 10:13-16); and we can't say whether those had been baptized, or not.

CARD.—It should not hence be concluded that they are consigned to the place of the reprobate, the torments of the damned (273.1).

PROT.—Where then? To a *Limbus Infantum*? Because of your un-Scriptural doctrines, don't you have to invent un-Scriptural places in the hereafter to accommodate the un-Scriptural classes that you make? Besides a Purgatory for the un-Sainted, now you have a special place for the segregation of unbaptized infants.

CARD.—All that the Church holds on this point is that unregenerate children are deprived of the beatific vision, which constitutes the essential happiness of the blessed (273.2).

PROT.—How do you know that any unbaptized chil-

dren, dying in infancy, are "unregenerate?" According to one Protestant Creed, "Infants, dying in infancy, are regenerated and saved by Christ through the Spirit who works when, where and how He pleases." And by what right do you say that God can't regenerate any infants who He takes out of the world, whether baptized, or not? Have you forgotten that Jeremiah, John the Baptist and others were "sanctified," or "filled with the Holy Spirit" even before they were born? (Jer. 1:5; Lk. 1:15).

CARD.—Then, what are we to think of that large body of professing Christians who, on principle, deny Baptism to little ones till they come to the age of discretion? (274.2).

PROT.—You'd better not pass your judgment on them at all, Cardinal, but read Mat. 7:1—"Judge not, that ye be not judged."

CARD.—What are we to think of those who set their private opinion above Scripture and the early Fathers of the Church (274.2).

PROT.—Well, what are we to think of your Church which takes the Pope, instead of the Bible, as its infallible guide? However, we'd better all read Rom. 14:4, 5, 12—"Who art thou that judgest another man's servant? To his own master he standeth or falleth . . . Let every man be fully assured in his own mind . . . So then every one of us shall give account of himself to God"—and not to a Pope or the Church, or the early Fathers.

CARD.—The Church, in obedience to God's Word, declares that unbaptized infants are excluded from the Kingdom of Heaven (273.1).

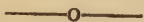
PROT.—Your Church, in obedience to her own dogmas, declares that. But God's Word tells us that, "Jesus said, Suffer the little children to come unto me,



and forbid them not; for of such is the Kingdom of God. And He took them up in his arms, put his hands upon them and blessed them" (Lk. 18:15-17). Why, Cardinal, you can't exclude little children from Heaven, whether they have been baptized, or not; for they are already "of the Kingdom of God." But you can be debarred from that happy abode yourself for lack of the child-like spirit.

Some of us believe it is a precious privilege to dedicate our infants to God in Baptism, and some do not; but you have no warrant for telling any that their babes whom God took away in infancy, are lost in an imaginary *Limbus Infantum*, just because no water was put on them, in a baptismal ceremony. On the contrary, the Saviour Himself has led us to believe that they are all in Heaven.

"Safe in the arms of Jesus."



Now, we'll thank you to explain briefly what the Catholic Church means by *Confirmation*.

## CHAPTER XX

## THE SACRAMENT OF CONFIRMATION

PROT.—Confirmation, strictly speaking, is not a Sacrament; because, as you practice it, it is not one of the essentials to salvation.

CARD.—Confirmation is a Sacrament in which through the imposition of the Bishop's hands (280.1).

PROT.—In the Apostolic Church, it was usually done, not by a Bishop or any one man, but "by the laying on of the hands of the Presbytery" or "the Apostles and Elders" (1 Tim. 4:14; Acts 6:6; Acts 16:4).

CARD.—Through the imposition of the Bishop's hands, baptized persons receive the Holy Ghost (280.1).

PROT.—But when the Bishop is wicked or worldly, how can he convey the Holy Spirit, who is not in him? Happily, millions of people receive the Spirit through some other medium.

CARD.—This function of imposing hands formed as regular and imperative a part of the Apostles ministry as the duties which they exercised in preaching, baptizing, ordaining, etc. (291.4).

PROT.—Not quite, Cardinal. They couldn't have laid hands on the 3,000 on the day of Pentecost. So Jesus said, "Preach my Gospel to every creature," etc.; but He didn't *command* the Apostles to lay hands on any. That was left to their discretion.

CARD.—They who are baptized in the Church are presented to the Bishop, and by our prayers and imposition of hands they receive the Holy Ghost and are perfected with the seal of the Lord (283.4).

PROT.—That is rather a rash statement. Do all who are baptized in your Church and are “confirmed” with the imposition of a Bishop’s hands, live afterward as if they were perfect or had received anything Holy? You know they don’t, Cardinal—not all, by a great deal.

CARD.—St. Ambrose expressly applies 2 Cor. 1:22, to the seal of confirmation. “Remember,” he says, “that you have received the spiritual seal, the spirit of wisdom and understanding the spirit of council and fortitude, the spirit of Knowledge and Piety, the spirit of Holy fear. God the Father hath sealed you; Christ the Lord hath confirmed you, and hath given the pledge of the Spirit in your hearts.”

PROT.—Wouldn’t it be great and glorious, if all that were true of all who had ever been “confirmed” in the Roman Catholic Church? There wouldn’t be any war in Europe today, and but little fear of war where Catholics govern. But, alas! It is plainly not true of millions, who show neither the wisdom nor Spirit of Christ. If some receive all that, it is not because a Bishop laid his hands upon them, but because they gave their hearts to Christ; and that they can do without ever seeing a Bishop.

CARD.—The Episcopal Church retains, in deed, the name of Confirmation in its ritual. But in opposition to the uniform teachings of the Catholic Church, it declares Confirmation to be a mere rite and not a Sacrament (285.4).

PROT.—And it is to be commended for that.

CARD.—It raises, indeed, its hands over the Candidates; but they are not the annointed hands of Peter or John (285.6).

PROT.—We can feel that they are at least as much

annointed as the hands of any Pope or Bishop in the Roman Catholic Church.

CARD.—The hands of the Episcopal Bishops are paralyzed, spiritually, by the suicidal act of the Reformers (285.6; 286.1).

PROT.—“Who art thou that judgest another man’s servant? . . . or why does’t thou set at naught thy brother? for we shall all stand before the judgment seat of Christ” (Rom. 14:4, 10). And then, in comparison with the Protestant Episcopal hands, how will the hands of the Papal system appear—red with the blood of the Waldenses, the Albigenses, the Hugenots and the Spanish Protestants, on them?

However, in the touching, or laying on of clean hands, there is always good to be conveyed; and Protestants might practice it more than they do, to the promotion of the Christian spirit and good fellowship. But you haven’t shown us any right or reason for substituting “the Bishop” for “the Apostles and Elders”; or a Church Court.



Then, let us see how the Catholics and Protestants differ on the Lord’s Supper.

## CHAPTER XXI

## THE HOLY EUCHARIST

CARD.—Among the various dogmas of the Catholic Church there is none which rests on stronger Scriptural authority than the doctrine of the Real Presence of Jesus Christ in the Holy Eucharist (187.1).

PROT.—That is, His Spiritual presence.

CARD.—Our Lord said: "I am the living bread which came down from Heaven. If any man eat of this bread he shall live forever, and the bread which I shall give is my flesh for the life of the world . . . Amen, amen, I say unto you; Unless ye eat the flesh of the Son of Man and drink His blood, ye have no life in you" (Jno. 6:48-56), (288.4; 289.1).

PROT.—As the King James Version has it, Jesus said, "Verily, verily, I say unto you," etc. Here we have a fine example of how Jesus used "an outward and visible sign" to teach "an inward and spiritual grace." His "flesh and blood," were the essentials of His carnal body; But they symbolized His spiritual life. So, if we would have spiritual life in us, we must partake of His spiritual life.

CARD.—They all understood the import of his language precisely as it is explained in the Catholic Church (289.5).

PROT.—Rather, they misunderstood it precisely as the Catholics do. They thought that He meant His literal flesh and blood; and that is the reason why they murmured. Being carnal, they couldn't grasp His spiritual meaning, at first. So, He had to explain it to them.



But you didn't quote far enough to get His meaning. He said (VS. 63), "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you are spirit, and are life." In other words, I didn't mean for you to take that literally, but only in a figurative and spiritual sense.

CARD.—It sometimes happens, indeed, that our Saviour was misunderstood by His hearers. On such occasions He always took care to remove the wrong impression, by stating His meaning in simpler language. But in this present instance does our Saviour alter His language when He finds his words taken in the literal sense? (290.2; 290.3).

PROT.—Yes, He said, "The words which I speak unto you are spirit and life; the flesh profiteth nothing."

CARD.—Does He tell His hearers that He had spoken figuratively (290.3).

PROT.—In effect, yes. He had spoken of the Spirit under the metaphor of flesh and blood.

CARD.—I shall now proceed to the words of the Institution, which are given in almost the same expression by St. Matthew, St. Mark and St. Luke. In the Gospel according to St. Matthew, we read the following narrative: "And while they were at supper, Jesus took bread, and blessed and broke and gave to his disciples and said: "Take ye and eat. This is my body." And taking the chalice, He gave thanks and gave to them saying: "Drink ye all of this; for this is my blood of the New Testament, which shall be shed for many unto the remission of sins" (Mat. 26:26-28), (291.3).

PROT.—You haven't quoted it exactly right, Cardinal. To say nothing of the inadvisability of using the word "chalice" for "cup," you say, "*which shall be shed,*" but in 1 Cor. 11:24, Paul quotes Jesus as say-

ing, "This is my body which *is broken* for you." Of course, in both instances, the language is figurative; for the literal body of Jesus hadn't been broken, or His blood shed, yet. Therefore, the Apostles knew that they were not eating the literal flesh of Jesus, or drinking His literal blood; and He didn't mean for them to think so. But, figuratively speaking, His whole spiritual body had been given and His life poured out for the sins of the world.

CARD.—I beg to recall to mind the former text, and compare it with this. How admirable they fit together (291.4).

PROT.—Yes, Cardinal, they do explain each other. As the one was to be taken spiritually, so is the other.

CARD.—Could any idea be expressed in clearer terms than these: "This is my body; this my blood?" (292.1).

PROT.—To the spiritual mind, they are clear enough; but to the carnal mind, they are misunderstood. In fact, "to the natural man, the things of the Spirit of God are foolishness; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

CARD.—Why is the Catholic interpretation of these words rejected by Protestants? (292.2).

PROT.—Because it stultifies four out of five God-given senses. The little wafer which you give to each communicant, doesn't look like flesh, or feel like it, or smell like it, or taste like it; and it isn't flesh.

CARD.—You do not comprehend how God could perform so stupendous a miracle as to give His body and blood for our spiritual nourishment (292.2).

PROT.—Oh, we understand, Cardinal, how Jesus gave His body and blood "for the remission of sins"—which was no miracle. But all of Him that was flesh and blood passed away and now, if at any time He assumes a body, it is not a carnal, but a spiritual body.

So, the Apostle Paul says, "Though we have known Christ after the flesh, yet now henceforth we know him no more" that is, after the flesh (2 Cor. 5:16).

CARD.—Shall we have the hardihood to deny, that God is able to change bread and wine into His body and blood for the food of the soul? (292.4).

PROT.—It is not a question of whether He is able, but whether He does it. If ever He does it, there'll be no mistake about it. When Jesus wrought miracles, the spectators could plainly see what He had done. When He turned water into wine, they saw and tasted that water had been turned into wine. But in your Eucharistic Ceremony, no change takes place. The bread remains bread and the wine which you use, remains wine.

CARD.—According to a common rule observed in the interpretation of the Holy Scriptures, we must always take the words in their literal significance, unless we have some special reason which obliges us to accept them in a figurative meaning (193.4).

PROT.—There are reasons aplenty, why we cannot accept these words of Jesus literally, and make good sense out of them. In the first place, He himself didn't give His disciples His literal flesh to eat or His blood to drink. "Jesus took bread" (not flesh) from the table; "and gave it to His disciples, saying, This is my body." Then "He took the cup" (not blood); and then He concluded with: "as often as ye eat of this bread (not flesh) and drink this cup (not blood) ye do show the Lord's death till He comes." So the bread was still bread and the grape juice was still grape juice. And in the second place, neither do you Priests change bread into flesh, or wine into blood. And therefore, when you take these words of Jesus literally, you make nonsense out of them (1 Cor. 11:26). You

represent Jesus as eating His own flesh and blood, and the Apostles eating Him alive.

CARD.—If we depart from the Catholic interpretation of these words of our Lord, then it is impossible to attach to them any reasonable meaning (294.3).

PROT.—Why, Cardinal! Can't you see any reasonable meaning in these words: "This do . . . in remembrance of me . . . For as often as ye eat of this bread, and drink this cup, ye do show the Lord's death till he comes?" That is, don't these words tell you plainly, that the Lord Jesus gave His body and shed His blood on the cross to save you from sins? And when you eat a bit of bread and drink a little grape juice in a ceremonial service it helps you to remember this great essential truth of the Gospel and impress it on others.

CARD.—If the words of St. Paul are figuratively understood, they are distorted, forced and exaggerated terms, without meaning or truth (297.1).

PROT.—Well, I am surprised!—that a Cardinal could be so blind. Even the Apostle Paul himself says, "We are ministers, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life"; and if you can't see the figurative or spiritual meaning of Christ's words, you have missed the most essential truth of life and salvation—Christ having given Himself and shed His blood on the cross for the life and salvation of the world (2 Cor. 3:6).

CARD.—I have counted the names of sixty-three Fathers and eminent Ecclesiastical writers, all of whom proclaim the Real Presence (297.2).

PROT.—No matter what those "Fathers and eminent Ecclesiastical writers" meant, the fact remains that Christ is no longer in the flesh; and I don't believe that He thanks anybody for trying to make a carnal body for Him out of bread and wine.

CARD.—St. John Chrysostom says, "How many nowadays say: 'Would that they could look upon His (Jesus) form, His figure, His raiment, His shoes. Lo! thou seest Him, touchest Him, eatest Him' " (298.2).

PROT.—Which shows what unspeakable absurdities even eminent Fathers could make of the most essential truth of the Christian religion, when they became slaves to the literal interpretation of figurate language—looking for the flesh and blood of Jesus in bread and wine, and failing to discern His spiritual body, and think of His natural body which was crucified to save sinners.

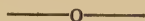
CARD.—St. Augustin says: "The bread which you see on the altar, after being sanctified by the Word of God, is the body of Christ. That chalice, after being sanctified by the Word of God, is the blood of Christ" (298.3).

PROT.—But they are not, Cardinal. There is nothing clearer in the Scriptures than that, when Jesus ascended on high, He put off the flesh; for, "Flesh and blood cannot inherit the Kingdom of God." Therefore, no Priest can bring Jesus back from Heaven in the flesh (1 Cor. 15:50).

So, then, the Sacrament of the Lord's Supper, in its essentials, is a memorial service. "This do in remembrance of me," Jesus said. It commemorates the sacrifice which He made to save us from sin when He gave His body and shed His blood on the cross. In it, the bread and grape juice are symbols of His body and blood that were thus sacrificed; and when we partake of them in sincerity, they bring to our hearts a profound sense of God's infinite goodness and mercy, and engage us to live unto the Lord; "for as often as ye eat this bread and drink of this cup, ye do show the Lord's death till he comes."



His real presence? Certainly. But it is a Spiritual presence; and His Spirit is in our hearts rather than in the material elements of the Sacrament. Therefore, in every true service of the Lord's Supper, "we sit together in heavenly places," communing with Christ and with one another (Eph. 2:5).



But why do you Priests deny the cup to the Laity?

## CHAPTER XXII

## COMMUNION UNDER ONE KIND

PROT.—What do you mean by “under one kind?”

CARD.—Our Saviour gave communion under both forms of bread and wine to His Apostles at the Last Supper (300.1).

PROT.—He didn’t use the word “wine,” but “cup,” leaving us liberty as to its contents. But don’t you give both the bread and the cup to all communicants, as our Saviour did?

CARD.—Officiating Bishops and Priests are always required, except on Good Friday, to communicate under both kinds. But even the clergymen of every rank including the Pope, receive only the consecrated bread unless when they celebrate Mass (300.1).

PROT.—Why, Cardinal, you have a mutilated Sacrament. You administer only a part of the Lord’s Supper.

CARD.—Whoever communicates under the form of bread or of wine receives not a mutilated Sacrament or a divided Saviour, but shares in the whole Sacrament as fully as if he participated in both forms (300.2).

PROT.—How can that be, if you give him only half of the Sacrament?

CARD.—The Church teaches that Christ is contained whole and entire under each species (300.2).

PROT.—Well, I had heard something like that—that both the flesh and blood of Christ are contained in either the bread or the wine, but it seems so utterly foolish and un-Scriptural, that I thought that maybe

it was just something that somebody had made up on the Catholics. Yet, here you put it forth for even Protestants to read; and you expect us to believe such an absurdity. But you haven't answered the question. Don't you ever give both the bread and the cup to the laity?

CARD.—The layman who receives the consecrated bread partakes as copiously of the body and blood of Christ as the officiating Priest who receives both consecrated elements (300.2).

PROT.—So—the salesman who offers an inferior or damaged article, says, “It is just as good.” But I can't understand why the Priests drink the wine, but deny it to the laity—unless it is to save it for some other purpose. Don't Priests like wine any day?

CARD.—The faithful gain nothing by receiving under both kinds and lose nothing by receiving under only one form (302.2).

PROT.—Then why did our Saviour institute this Sacrament with both bread and the cup?

CARD.—We nowhere find our Saviour requiring the communion to be administered to the faithful under both forms; but He has left this matter to be regulated by the wisdom and discretion of the Church (302.2).

PROT.—If He foresaw how the Catholics would “regulate” things, He could not have left this matter to your discretion. He “took bread, and said, Take, eat.” Then, “He took the cup, and said, All ye drink of it”; and when you only eat, or only drink, you nullify the Lord's sacred ordinance. “As often as ye eat of this bread and drink of this cup, ye do show the Lord's death.” It takes both to make the Sacrament valid; it takes both to “show the Lord's death.” The little wafer alone doesn't “show” anything.

CARD.—But it should be remembered that these

words were addressed not to the people at large, but only to the Apostles (302.3).

PROT.—If your argument had any force in it, it would prove too much—that only Apostles, or Ministers, should ever take any part in the Communion at all. But happily, it has nothing at all in it.

CARD.—We have no right to infer that the faithful are obliged to drink of the cup (302.3).

PROT.—As the laity have a right to all the truth of salvation, we cannot infer less than that they have as much right to the cup, in the Communion, as the Priests have, or the Pope has.

CARD.—The charge of withholding the cup comes with very bad grace from Protestant teachers (302.2).

PROT.—It comes with the best of grace, Cardinal, since it is a remissness of which you are actually guilty, that we charge you—judging you by your own words. Jesus never meant for any set of unreliable men to arrange things just to suit themselves.

CARD.—The difference between us and you lies in this—that under one form we give the *substance*, while you under two forms confessedly give only the *shadow* (303.2).

PROT.—In the bread that we administer, there is at least as much *substance* as in your little wafer—even if you do profess to change it into literal flesh and blood. The real difference is that we give precisely what Jesus gave to His disciples *and you do not*.

CARD.—We find that up to the twelfth century communion was sometimes distributed in one form and sometimes in another (303.3).

PROT.—Not by the Apostles. It was your so-called Apostolic Church, that departed from the ways of Christ and the Apostles.

CARD.—St. Luke tells us that the converts of Jeru-

salem "were persevering in the doctrines of the Apostles, and in the communion of bread (as the Eucharist was sometimes familiarly called (Act 2:42), and in prayer" (303.4).

PROT.—It has been said of Catholic interpreters: "They go to the Scriptures with ready-made dogmas, and try to squeeze meanings out of them to suit their dogmas." But let us quote this Scripture straight: "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in prayer." There is not the slightest reason to suppose that Luke was writing of the Sacrament of the Lord's Supper. But if you would read on through to the 46th verse, you should see that he was simply telling the world how those early disciples "had all things in common"—lived together, ate together, worshipped together, and prayed together.

CARD.—Again he speaks of the Christian disciples assembled at Troas on the Lord's day "to break bread" (Acts 20:7), (303.4).

PROT.—According to the Standard Dictionary, the phrase "to break bread" means primarily "to take a meal; to enjoy hospitality."

CARD.—We are led to conclude from these passages that the Apostles sometimes distributed the communion in the form of bread alone (303.4).

PROT.—Oh, no, Cardinal—you jump at that conclusion unreasonably.

CARD.—In the first ages Public Communion was indeed, administered under both forms (304.5).

PROT.—Now, you are getting straight in word, at least. You admit the truth, after all.

CARD.—The faithful, however, had the privilege of dispensing with the cup. In the time of Pope Gelacius, in the fifth century, the practice of receiving under both



kinds was enforced as a law. The Manichean sect abstained from the cup on the erroneous assumption that the use of wine was sinful. Pope Gelacius ordained that all should communicate under both kinds. The Council of Constance, which convened in 1414, established a law requiring the faithful to communicate under the form of bread only (304.5; 304.6; 305.2).

PROT.—Thus the vacillations of Popes and councils prove conclusively that the Papal Church had no clear idea of what the Sacrament of the Lord's Supper stands for or of what its elements of bread and grape juice symbolize—Alas!

CARD.—The wide-spread diffusion of Christianity throughout the world had rendered it very difficult to supply all the faithful with consecrated wine (305.3).

PROT.—Jesus and the Apostles didn't say it must be "wine." Anything in a "cup" to symbolize His blood would be sufficient; and there is scarcely a community where Christianity was ever established, that couldn't have provided enough grape juice, or other fruit juice, for all sacramental purposes many times over.

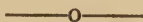
CARD.—In the fifteenth century the Church withdrew the cup to condemn the novelties of the Calixtines (306.3).

PROT.—And now you need to call a Council to condemn the sacramental innovations of the whole Catholic Church—to put the truth straight.

In instituting the Lord's Supper, Jesus gave both the bread and the cup to His disciples. Therefore, without the cup, the Lord's Supper is scarcely the half of this Sacrament. . . . The most essential grace in Redemption is the blood of Christ "shed for the remission of sins." "The blood is the life thereof"; and "The blood of Jesus Christ cleanseth from all

sin"; and His blood is symbolized properly only by the red beverage in the "cup." Nothing intoxicating was ever necessary.

And therefore, where the cup is not given to all, I could by no means think of it as a true Sacrament, or feel that I was in a real Communion service. Give me the whole of the Sacrament or none. The bread is no more essential to all, than the (red) beverage in the cup.



But we Protestants generally have no clear idea of what you mean by the "Mass," or how you distinguish it from other Communion services. What is your teaching and practice on this ceremony?

## CHAPTER XXIII

## THE SACRIFICE OF THE MASS

PROT.—Then, it's a sacrifice, is it?

CARD.—All nations—whether Jews, idolators, or Christians, except Mohometans and modern Protestants, have made sacrifice their principle act of worship (307.2).

PROT.—The sacrifice of animals, or other *victims*. So, Protestants, at least, have outgrown idolatry and Judaism. It took the Jews centuries to overcome their idolatrous propensities; and now it seems that it will require centuries yet for some systems of Christianity to make progress onward from a mixture of idolatry and Judaism to the highest ideals of a spiritual religion.

CARD.—When Jehovah delivered to Moses the written law on Mount Sinai He gave His servant the most minute details with regard to the ceremonies to be observed in the sacrifices that were to be offered to Him (308.2).

PROT.—But, Brother, we are not concerned in those ancient sacrifices, except to consider them as preparing the way for the one great and final Sacrifice which Christ has made for the sins of the world.

CARD.—The Prophet Isaiah declared that the Jewish sacrifices had become displeasing to God and would be abolished (Is. 1:11–13), (309.3).

PROT.—That's right; and so, they have been abolished.

CARD.—But did God, in rejecting the Jewish oblations intend to abolish sacrifices altogether? (310.2).

PROT.—Yes, after Christ would come and offer himself, which would be abundantly sufficient for all people in all times; and no other sacrifices would be necessary or worthwhile.

CARD.—On the contrary, He clearly predicts, by the mouth of the Prophet Malachias, that the immolations of the Jews would be succeeded by a clean victim, which would be offered in every part of the world (Mal. 1:10, 11), (310.2).

PROT.—That passage reads: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hands. For from the rising sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering." There is nothing said there about "victim" or "immolations." The Hebrew word that is translated "offering" is *MINCHAH*, which means a *present*, or a *donation* of any kind.

CARD.—Where shall we find the fulfilment of the Prophecy? Not among the Pagan nations . . . not among the Jews . . . not among the Mohammedans . . . not among the Protestant sects (310.3; 310.4; 311.1).

PROT.—You're wrong, Cardinal. Wherever there are Protestants, they give acceptable presents, or donations, to the cause of Christ; and this is exactly in line with the great prophecy.

CARD.—They all distinctly repudiate sacrifices (311.1).

PROT.—No, they don't, Cardinal. The Protestants devoutly accept the sacrifice which Christ has made for the sins of the world. But you think you must offer other sacrifices to make Christ's sacrifice sufficient.

CARD.—It is only in the Catholic Church that is fulfilled this glorious prophecy (311.1).

PROT.—So, according to the Catholic way of thinking, there is nothing that is acceptable to God, but in the Catholic Church. That is a dangerous doctrine for you to preach in the world—full of dynamite.

CARD.—The oblation of the New Law is commonly called MASS. We find it embodied in such words as Candlemas, Michaelmas, Martin-mas, and Christmas (311.2).

PROT.—That is mostly “Greek” to us Protestants, who do not find such words in the Bible.

CARD.—The sacrifice of the Mass is the consecration of the bread and wine into the blood and body of Christ, by the Ministry of the Priest (311.3).

PROT.—Oh, I see now; you change the bread and wine into the body and blood of Christ, that you may sacrifice Him over and over again. But don’t you know that no Priest can make a sacrifice of Christ? He offered Himself “once for all,” when He surrendered to wicked men; and that is the end of it.

CARD.—The sacrifice of the Mass is identical with the cross, both having the same victim and High Priest—Jesus Christ (311.3).

PROT.—So, you think that you make a “victim” of Christ every time you “say Mass.” But you don’t. You can’t. Once for all. He made Himself a victim, when He surrendered to wicked men, who crucified Him. But never again can men or demons make a *Victim* of Christ. From the tomb, He rose triumphant as Lord of Heaven and earth; and now we have a reigning and glorified Saviour.

CARD.—Christ was offered upon the cross in a bloody manner, but in the Mass He is offered up in an unbloody manner (311.4).



PROT.—Why, Cardinal, I think you contradict yourself. In the preceding chapter you said, “Whoever partakes of the form of bread partakes of the living flesh of Jesus Christ, which is inseparable from His blood” (300.4). If that were true, the Mass would also be a bloody sacrifice. But happily, it is neither bloody nor a sacrifice.

CARD.—The principle motive which our Saviour had in view was to keep us in perpetual remembrance of His sufferings and death (312.2).

PROT.—That is true, Cardinal. But you have been contending that His chief motive was to give us His literal flesh and blood to feed on—which is not true. Hence, the Lord’s Supper is not itself a sacrifice, but is a memorial of the greatest sacrifice that was ever made.

CARD.—The Mass is truly the Memorial service of Christ’s passion (312.2).

PROT.—Rather, let us say, the Lord’s Supper is truly the memorial service of Christ’s sufferings and death.

CARD.—In the Acts, it is said that Saul and others were ministering (or, as the Greek text expresses it, *sacrificing*) to the Lord (213.2).

PROT.—Cardinal, can’t you teach your doctrines without changing the Scriptures? In this passage, the Greek word which you say means sacrificing is *LEITOURGOUNTON*, which is properly rendered “ministering,” or “serving”; and as the Apostles were not priests, they never *sacrificed* (Acts 13:2)—except in the sense of self-denial.

CARD.—St. Paul, in his Epistle to the Hebrews frequently alludes to the Sacrifice of the Mass (313.1).

PROT.—That is only in the Catholic imagination. In all his writings, the Apostle Paul has said nothing

about a "Sacrifice of the Mass." Neither has he said anything that could be twisted into such a meaning.

CARD.—St. Paul calls Jesus "a Priest forever according to the order of Melchisedech" (Heb. 5:6), (213.2).

PROT.—That's right.

CARD.—He is named a Priest because He offers sacrifice (313.3).

PROT.—That's right, also; but it was He, and not a Priest, who offered *Himself* as a sacrifice.

CARD.—He is called a Priest forever according to the order of Melchisedech because He offered up consecrated bread and wine which were prefigured by the bread and wine offered by Melchisedech (313.3).

PROT.—That's wrong. He was so named because, like Melchisedech, He was specially "called of God"; and like Melchisedech, He had no "pedigree" (Heb. 7:3)—no predecessors and no successors in any line of Priests. Certainly, the Priests of today are no successors of Jesus, who, "because He continueth ever, hath a Priesthood which passeth not from one to another" (Heb. 7:11–25)—"an unchangeable Priesthood." That is, Jesus was the climax and last of God's chosen Priests.

CARD.—Tradition, with its hundred tongues, proclaims the perpetual oblation of the Sacrifice of the Mass (313.3). The General Councils, at which assemble the venerable hierarchy of Christendom, tell us with one voice, that the Sacrifice of the Mass is the centre of their religion and the acknowledged institution of Jesus Christ (314.1).

PROT.—All that doesn't awe us; because we have "the sword of the Spirit" to defend us, and neither tradition, nor the practices of the "Fathers" nor the voices of Ecclesiastical Councils count for anything

with true Protestants, unless they are in accord with the straight teachings of the Bible.

CARD.—But of all proof in favor of the Apostolic origin of the Sacrifice of the Mass, the most striking and the most convincing is found in the Liturgies of the Church (314.3).

PROT.—So, having failed to prove your dogmas by the inspired Word of God, you turned to the uninspired works of men, for comfort. They were written three to four hundred years after the days of the Apostles.

CARD.—The Liturgy is the established Ritual of the Church. Among others we have the Liturgy of Jerusalem, ascribed to the Apostle St. James; the Liturgy of Alexandria, attributed to St. Mark the Evangelist; and the Liturgy of Rome, referred to St. Peter. There are various other Liturgies accredited to the Apostles (314.3). Now I wish to call attention to the remarkable fact, that all these Liturgies contain, without exception, prayers to be said at the celebration of Mass (315.1).

PROT.—Why, Cardinal, you make us throw up our hands in holy horror! This is the third time that you have made such false claims for your Liturgies. Have you not consulted even your own Encyclopedia? In the Catholic Encyclopedia Vol. VIII, page 371, we find this: "The Liturgy of St. James. That it was actually composed by St. James, as the first Bishop of Jerusalem, is not now believed by anyone. Neither was the Liturgy of St. Mark the Evangelist composed by the author of the Gospel of Mark. Nor was the Liturgy of St. Peter composed by the Apostle Peter. On the contrary, all the Liturgies were compiled many years after the Apostles had passed on to their Heavenly reward"; and in Vol. IX, page 307, these Catholic writers make this acknowledgment: "It must be said

that an Apostolic Liturgy, in the sense of an arrangement of prayers and ceremonies like our Present Ritual of the Mass, did not exist. There was no fixed ritual at all. As for ceremonies, at first . . . they were evolved gradually . . . with no idea of ritualism." So, the Liturgies were only the works of presumptuous men.

And yet, you, Cardinal Gibbons, would slyly insinuate that the chief Liturgies which include the "Sacrifice of the Mass," were of Apostolic origin. Then, how can we follow you in any matter, with assurance that you are giving us the truth straight, or trust your book to guide us or believe in the Church that coincides with you?

CARD.—The following passages from St. Paul's Epistle to the Hebrews are sometimes urged as an argument against the Sacrifice of the Mass: "Christ . . . neither by the blood of goats, or of calves, but by His own blood, entered into the Holies, having obtained eternal redemption." "Nor yet that He should offer Himself often, as the High Priest entereth into the Holies every year" (Heb. 9:12, 25). Again: "Every Priest standeth, indeed, daily ministering and offering the same sacrifices, which can never take away sins; but this Man, offering one sacrifice for sin, forever sitteth at the right hand of God" (Heb. 10:11, 12), (315.4).

PROT.—And these passages are sufficient to completely upset your theory of a Sacrifice in the Mass. But we can quote three other verses that leave you no ground to stand on at all; "by one offering He hath perfected forever them that are sanctified," "Where remission of these things is, there is no more offering for sins"; "There remaineth no more sacrifice for sin" (Heb. 10:14, 18, 26).

CARD.—How then can we offer Him daily? (315.4).

PROT.—You can't. That is, you can't sacrifice Him anew.

CARD.—I answer, that Jesus was offered once in a bloody manner; but in the Sacrifice of the Mass He is offered up in an unbloody manner (316.1).

PROT.—You can't "sacrifice" Jesus either in a bloody or an unbloody manner. You can only "preach Christ, and Him crucified," as the Apostle Paul did. But all your efforts to sacrifice Him anew, are out of place, since He offered Himself as a full and complete sacrifice for the sins of all people in all times.

CARD.—To form an adequate idea of the efficiency of the Divine Sacrifice of the Mass, we have only to bear in mind the Victim that was offered—Jesus Christ (317.1).

PROT.—Why, Cardinal, can't you know that they were His wicked enemies, who made Him "the Victim." True, He surrendered Himself to them, that He might offer Himself once for all. But the idea of His friends making Him a victim over and over again, is utterly repugnant to the Protestant mind. On the cross, He said, "It is finished." He had made the sacrifice once for all; and from the cross He went to the tomb and rose triumphant, never again to be made a *victim*.

CARD.—Let us offer to God the golden gift of our love and the incense of our praise and adoration (318.1).

PROT.—Yes, let us do that. But let us not call it a sacrifice, as if we would "crucify to ourselves the Son of God afresh and put Him to an open shame" (Heb. 6:6).

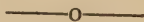
CARD.—Let us follow in mind and heart that crowd of weeping penitents who accompanied our Saviour to Calvary. Let us stand in spirit beneath the cross, and



let our souls be pierced with grief for our transgressions. Let us acknowledge that our sins were the cause of that agony and of the shedding of that precious blood (318.3).

PROT.—Yes, let us do all that; and then we'll know the meaning of the Sacrament of the Lord's Supper. If you will follow the inspired writer's reasoning in Hebrews, you can see that he was arguing against the priesthood as it was. It had served a purpose; but it had not been perfect (7:11), nor had it been effectual (10:1-4). So, there was need for something better. And so, when Christ came and offered Himself as a sacrifice for sin forever, there was no further use for those priests, or any other priests, or any more sacrifices. As "a High Priest forever, after the order of Melchisedec," He took His place outside of the lines of all other priests, and "offered Himself without spot to God" (9:14), "offered His own body once" (10:10). "Offered one sacrifice for sins forever" (10:12, 14); and now, "There is no more offering for sin" (10:18, 26), and no more need for other priests to offer imaginary sacrifices. "It is finished," He said, when dying on the cross (Jno. 19:30).

So, in view of the communion table, we are to think of the *real* Christ when He shed His blood and died on the cross, as having finished everything that was necessary to insure our eternal salvation and Christian well-being.



Do you think that your elaborate ceremonies are more Scriptural or helpful to true worship than Protestants' simple ceremonies?

## CHAPTER XXIV

## RELIGIOUS CEREMONIES

*Services in Latin*

CARD.—The rites and ceremonies enjoined in the worship of God and the administration of the Sacraments are dictated by right reason, and sanctioned by Almighty God, and by Christ and the Apostles (320.3).

PROT.—Yes, that's true of the simple ceremonies in Protestant Churches. But what have you to say for your elaborate ceremonies?

CARD.—The ceremonies of the Church not only render divine service more solemn, but also rivet our attention and lift it to God (322.3).

PROT.—Provided, that they are in accord with the spirit and teachings of Christ. But ceremonies can be so elaborate and of such kinds as actually to obscure the real Christ and fix your attention on other things than the ideals of the true God.

CARD.—We find in the Old Law Almighty God prescribing in minute details the various rites, ceremonies and ordinances to be observed by Jewish priests and people in their public worship (322.4).

PROT.—Yes, the children of Israel were but "babes" in religion, and had to be entertained with spectacular ceremonies in order to hold their attention. But "The things of the Spirit of God . . . are spiritually discerned" (1 Cor. 2:14) and Christians ought not to need much in the way of appeals to the senses. So the

worship of Jesus and the Apostles was almost without ceremonies.

CARD.—The ceremonies now accompanying our public worship are indeed, usually more elaborate and impressive than those recorded of our Saviour.

PROT.—More “elaborate,” but certainly not more “impressive.”

CARD.—But it is quite natural that the majesty of ceremonial should keep pace with the growth and development of Christianity (324.2).

PROT.—Natural to those who think they can improve on the ways of Christ and the Apostles. But it's rather going backward to the days of Moses, instead of keeping pace with the spiritual growth and developments of Christianity.

CARD.—When Political leaders desire to influence the masses in their favor they are not content with addressing themselves to the intellect. They appeal also to the feelings and imagination. They have torchlight processions, accompanied by soul-stirring music. They have flags and banners floating in the breeze (326.3).

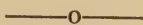
PROT.—Does your Church take lessons from politicians, who appeal to the passions of the unthinking?

CARD.—What these men do for political reasons the Church performs from the higher motives of religion. Therefore, she has her solemn processions. She has her heavenly music to soften the heart and raise it to God. She consecrates her sacred banners, especially the cross. She preaches with a hundred tongues, to our feelings and imagination, by her grand and imposing ceremonial (326.4).

PROT.—But when she appeals too much to the senses, she may “quench the Spirit” of soul worship, and get

only the results of the politicians—followers, without principle or understanding.

I don't know what you Catholics see and feel in your "imposing ceremonies." But personally, I have never found them very *imposing*. With the priest often rushing through the ritual, racing with time, crowding as many words as possible into each minute, and the people alternately sitting, standing and kneeling, singing and praying in snatches, and bowing and crossing themselves before images—Well, I can tell you, the service doesn't help me to see "a door open in Heaven" and "God on His throne" and "Jesus at His right hand." On the contrary, it all seems so perfunctory and destitute of soul worship, that I usually feel depressed—more depressed than I have ever felt in the humblest Protestant Prayer Meeting even when led by a blundering talker; and it is only when I get outside, and look up into the Heavens, and salute the Living Lord, that I can recover my conception of our Father in Heaven and His Son our Saviour at His right hand making intercession for us.



Now, what are Protestants to understand by your ceremonies of Holy Water, and your services in Latin?

### *Holy Water in the Mass*

CARD.—Let us now walk together into a Catholic Church to assist at the late Mass. As we enter I dip my finger into a vase placed at the door, and filled with holy water, and I make the sign of the cross. The

Church, through her ministers, blesses everything used in her services (327.1; 327.2; 327.3).

PROT.—Can a priest make pure water more holy than it was when God made it and sent it gushing from the natural foundation?

CARD.—Before the mass begins the priest sprinkles the assembled congregation with holy water, reciting at the same time words of the Psalm: "Thou shalt sprinkle me with hysop, and I shall be clean," etc. (327.4).

PROT.—That is one of the ceremonies that Christ and the Apostles did not use—though it might be made impressive to some.

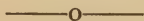
CARD.—The practice of using blessed water dates back to a very remote antiquity (327.5).

PROT.—Does it not date back even to the Jewish tradition? "For the Pharisees, unless they wash their hands, eat not, holding the tradition of the elders . . . and many other things there be which they have received to hold, as the washing of cups, and pots, and brazen vessels, and tables" (Mk. 7:3, 4). In this passage the Greek word that is translated "wash," is *Baptizo*, which means to *Baptize*; and it shows that the Jews had made a ceremony of "divers washings," or various baptisms (Heb. 9:10).

But Jesus and His disciples didn't honor that "tradition of the elders." "The Pharisees marveled that Jesus had not first washed before dinner" (Lk. 11:38). Again the Greek word is *BAPTIZO*; "Then the Pharisees and scribes ask Him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed (unbaptized) hands?" . . . He answered and said unto them, "In vain do they worship me, teaching for doctrines the commandment of men. For laying aside the commandment of God, ye hold



the tradition of men, as the washing (Baptizing) of pots and cups" (Mk. 7:5-9). Does it not seem that your use of "holy water" grew out of this tradition," which Jesus and His disciples discarded?



But why are parts of your services conducted in an unknown tongue?

## CHAPTER XXV

## THE MASS IN LATIN

CARD.—When Christianity was first established the Roman Empire ruled the destinies of the world. Pagan Rome had dominion over nearly all Europe and large portions of Asia and Africa. The Latin language was the language of the Empire (329.3).

PROT.—But now the Empire is dead, and the Latin language is dead; and to the people generally all over the world, it is an unknown tongue—the language of *Pagan Rome*.

CARD.—The Church naturally adopted in her Liturgy, or public worship, the language which she then found prevailing among the people (330.2).

PROT.—But now that Latin is dead, why keep on using it? Why not use only living languages that the people can understand, in your services?

CARD.—For very wise reasons, some of which I shall briefly mention (330.3).

PROT.—I don't believe that you can give a single wise reason.

CARD.—First, the Catholic Church has always one and the same faith, the same form of public worship, the same spiritual government (330.4).

PROT.—Couldn't you explain them from living languages, better than any dead language if you really wish the people to understand your doctrines?

CARD.—As her doctrine and Liturgy are unchangeable, she wishes that the language of her Liturgy should be unchangeable (330.4).

PROT.—Why, the doctrines of the Bible are fixed and unchangeable in the Greek and Hebrew languages; and yet we give them to the peoples, in languages which they can read and understand. Is the Liturgy of the Catholic Church the only literature that is not amenable to translations? Or, is it more important than the Bible?

CARD.—Living tongues, unlike a dead language, are continually changing in words and meaning (330.4).

PROT.—If that were an excuse for reciting a dead language before people who do not understand one word of it, then it was wrong to have translated the Bible even into Latin; and you should always have read the Holy Scriptures to your people in the Greek and Hebrew languages in which they were first written.

CARD.—But the Latin, being a dead language, is not liable to these changes (331.1).

PROT.—Neither can it, being a dead language, be made a means of conveying living truth to those who understand it not.

CARD.—Second, the Catholic Church is spread over the whole world. How could the Bishops of these various countries communicate with one another if they had not one language to serve as a common medium of communication? (331.2).

PROT.—But that is no “reason,” wise or otherwise, for reading Latin before congregations who cannot understand it.

CARD.—In 1868, at the Ecumenical Council of the Vatican, were assembled Bishops from all parts of the world speaking all the civilized languages of Christendom. But thanks to the Latin language, their speeches were as plainly understood as if each had spoken in his native dialect (331.4; 332.1).

PROT.—And thanks to the Latin language, they could

transact business and pass measures for themselves without letting the world know what it was all about or familiarizing your people with all that you priests stand for.

CARD.—And third, but if the Priest says Mass in an unknown tongue, are not the people kept in ignorance of what he says? (332.3).

PROT.—To a considerable extent—yes.

CARD.—We are forced to smile at these charges, which are flippantly repeated from year to year (332.3).

PROT.—They are not half as amusing as your effort to sidestep the question as to why you read Latin before people who do not understand it.

CARD.—Now, what is Mass? It is a sacrifice of Prayer which the Priest offers up to God for himself and the people. When the Priest says Mass he is speaking not to the people, but to God, to whom all languages are equally intelligible (332.3).

PROT.—Nevertheless, why shouldn't he use a language which they could understand if he wished them to unite with him in prayer?

CARD.—The congregation, indeed, couldn't be expected to hear the priest, even if he spoke in English, since his face is turned from them (332.4).

PROT.—Couldn't he turn around, if that were necessary to enable them to hear him? Or, couldn't God hear him, if he faced the people?

Seriously, Cardinal, you can't get around these words of the Apostle Paul. "If I pray in an (unknown) tongue . . . my understanding is unfruitful." Again, "In the Church I had rather speak five words with my understanding, that I might teach others, also, than ten thousand words in an (unknown) tongue." So, "if any man speak in an (unknown) tongue . . . let one in-

terpret. But if there be no interpreter, let him keep silence in the Church" (1 Cor. 14:14, 19, 27, 28).

CARD.—But is it true that the people do not understand what the priest says at Mass? Not at all. For, by the aid of an English Missal, or any other Manual, they are able to follow the officiating clergyman from the beginning to the end of the service (333.2).

PROT.—I doubt it, Cardinal. With the priest reading Latin and the people looking at the English, how could they know whether they were following, or going ahead, or dragging behind him? However, if he wishes to have unity of spirit and understanding in the service, why shouldn't the priest read from the same version that he puts into the hands of the people? Honestly, is it not because the Roman Church wishes to Romanize the religion of Jesus Christ for all the world, by retaining the use of the Latin Liturgy, with its ancient errors, in all the Churches?



Now, why do priests assume authority to forgive sin?



## CHAPTER XXVI

THE SACRAMENT OF PENANCE,  
THE FORGIVENESS OF SINS

CARD.—The whole history of Jesus Christ is marked by mercy and compassion for suffering humanity (339.1).

PROT.—We agree on that.

CARD.—But, while Jesus occupied Himself in bringing relief to corporal infirmities, the principal object of His mission was to release the soul from the bondage of sin (339.3).

PROT.—This is also true.

CARD.—Magdalene casts herself at His feet which she washes with her tears and wipes with her hair, while Jesus pronounces over her the saving words of absolution (340.2).

PROT.—Can't you quote it in the simple and beautiful way that Jesus said it? "Thy sins, which are many, are forgiven" (Lk. 7:37-48). But remember that she cast herself at the feet of Jesus, and not before a priest.

CARD.—As the Church was established by Jesus Christ, it follows that the reconciliation of sinners to God was to be the principal office of sacred ministers (341.2).

PROT.—No, not exactly. It is to *preach*—to "preach repentance for the remission of sins"—to "preach the gospel"—to "preach Christ, and Him Crucified"; and let the Spirit do the reconciling (Lk. 3:3; Mk. 16:15; 1 Cor. 1:23, 22).

CARD.—But the important question presents itself; How was man to obtain forgiveness in the Church, after our Lord's ascension? (341.3).

PROT.—That's simple. Anybody can obtain forgiveness, in the Church or out of the Church, by prayer, repentance and faith in Christ's promises to forgive. "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). It is Christ who will do all this, even since His ascension.

CARD.—Was Jesus Christ to appear in person to every sinful soul, and say to each penitent, "Thy sins are forgiven thee?" (341.4).

PROT.—Certainly not corporally, but in Spirit, bringing to remembrance His own words of promise to every repenting soul (Jno. 14:26).

CARD.—Or did He intend to delegate this power of forgiving sins to ministers appointed for the purpose? (341.4).

PROT.—No, He only delegated to men the responsibility of preaching His Gospel and praying sinners to repent and be reconciled to God, through Christ.

CARD.—We well know that our Saviour never promised to present Himself visibly to each sinner, nor has He done so (341.5).

PROT.—Nevertheless, He said, "Where two or three are met together in my name, there am I in the midst of them"—in Spirit, of course. "Lo, I am with you always, even unto the end of the world"—in Spirit. Then, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" (Ps. 50:15).

CARD.—It has always, indeed, been the practice of Almighty God, to employ human agents to execute His meritorious designs (341.6).

PROT.—Not to "execute" them, Cardinal, but to

preach, and teach the truth, and thus show God's merciful designs, which would move people to repent towards God and be forgiven—forgiven not by a priest—but by God Himself.

CARD.—The Apostle beautifully describes to us the arrangements of Divine Providence. "For Christ, therefore, we are ambassadors; God, as it were, exhorting through us" (2 Cor. 5:18–20).

PROT.—Yes, the Apostle Paul says something like that; and if you were content to be *ambassadors*, instead of *executives*, for Christ, you might do well—simply letting God speak for you by means of the Bible.

CARD.—But have we Gospel authority to show that our Saviour did confer on the Apostles and their successors the power to forgive sins? (342.4).

PROT.—No. He said nothing about "successors." That word is only a Papal addition to the teachings of the Bible. And if even Peter had power to forgive sins that had been committed *against God*, he never used it.

CARD.—We have the most positive testimony, in the plainest language which admits of no misconception (342.5).

PROT.—And yet, the Papacy has misinterpreted it for sixteen centuries.

CARD.—In the Gospel of St. Matthew our Saviour addresses Peter, "Thou art Peter, and on this rock I will build my Church . . . and I will give thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven" (Mat. 16:18, 19), (343.1).

PROT.—Those keys are God's Truth, which any of us can carry; but there is nothing there about a "successor," or "successors" of Peter, or of the Apostles.

CARD.—To all the Apostles assembled together on another occasion, He used the same forcible language. "Whatsoever you shall bind on earth shall be bound also in Heaven, and whatsoever you shall loose on earth shall be loosed in Heaven" (Mat. 18:18), (343.2).

PROT.—He was talking there about wrongs that are done to us humans, and again, there is nothing said about "successors" of the Apostles. And surely, you don't think that these words have anything to do with "confessionals," or that they were spoken for the use of Apostles, or preachers only. They are meant for any of us *who have been wronged by a fellow-man*. In substance, Jesus says: Go, and tell him his fault privately. Don't wait for him to come to you and beg your pardon. If he will not hear you alone, go to him with one or two witnesses. (Priests don't take witnesses into their confessionals). If he will not hear them, then take your grievances, not to a priest, but to the Church (congregation). But if he will not listen to the Church (congregation), then don't have any dealings with him. But understand that what any of you do in your personal dealing with your fellow-men, will bind (tie up), or loose (open) things for eternity. Be careful what you do. And that applies to any of us, preachers or laymen, today. Any of us who have God's truth can bind or loose with it. (Mat. 18:15-18).

CARD.—Jesus, after His resurrection, thus addresses His disciples: "Peace be unto you. As the Father hath sent me, I also send you . . . Receive ye the Holy Ghost; whose sins ye shall forgive, they are forgiven them, and whose sins ye shall retain, they are retained" (Jno. 20:21-23), (343.4).

PROT.—And still, there is no mention made of "Suc-

cessors" of the Apostles. So, the least we can say is, that the Papal Church has made too much of such words—far more than Jesus meant. If the Apostles had *successors*, they were certainly not Popes or Priests; for in the Apostolic Church, there was not a Pope or Priest ordained; and if the Apostles themselves had power to forgive sins, we have no record that others after them had. They preached repentance and mercy, and left forgiveness to Christ and the conscience of the penitent—*sins against God*.

CARD.—If the power which our Lord gave to His Apostles to preach, to baptize, to ordain, etc., was transmitted to their successors, why not also the power which they received to forgive sins? (344.2).

PROT.—Because, for once, the scribes were right, when they said: "Who can forgive sins, but God only?" (Mk. 2:7). Men may forgive wrongs that are committed against themselves; but only God can forgive sins that are committed against God.

CARD.—God says to His chosen ministers: I give you the keys of my kingdom (344.3).

PROT.—But when nearly all the Apostles had passed on to their heavenly reward, the glorified Jesus appeared to the aged John and said, in effect, "I have the Keys of hell and death, and the key of David"; and "no man can shut what I open, or open what I shut." In other words, I can't trust the self-styled successors of the Apostles; so, I am carrying the Keys myself (Rev. 1:18, 3:7).

CARD.—The power to forgive sins, involves the obligation of confessing them on the part of the sinner (345.3).

PROT.—Of course. When you wrong your fellow-man, you must confess to him. But wherein you sin against God, you must confess to God.



CARD.—We read in the Acts that many who believed came confessing and declaring their deeds to the Apostles (Acts 19:18), (345.3).

PROT.—They didn't confess to the Apostles, Cardinal, but to the people whom they had deceived with their "curious arts"; and they made their confession openly and publicly, and not secretly or privately (Acts 19:13-19) to a priest.

CARD.—We understand why St. John says: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all iniquity" (1 Jno. 1:9), (345.3).

PROT.—Cardinal, you are very unfortunate in quoting this precious text to prove your dogma. John didn't say that a priest would forgive our sins, but "He"—that is, Christ. In quoting such texts, you show plainly that you couldn't find Scriptural authority for teaching that priests have power to forgive sins.

CARD.—St. Basil writes: "Confessions of sins must be made to such persons as have the power to apply a remedy (235.2).

PROT.—That's right. But no persons have such power, except the Persons in the Divine Trinity.

CARD.—"Do we make void the Gospel, void the words of Christ?" (347.5).

PROT.—I think you do, when you set up priests "to dispense the treasuries of mercy to repenting sinners," instead of Christ, and try to bind and loose, when Jesus says, you can't do it.

CARD.—The great doctor plainly enjoins us here to a detailed confession of our sins not to God, but to His minister (348.4).

PROT.—But, thank God, the Scriptures plainly enjoin us to make our confessions, not to a priest, but directly to God in the name of Christ. Jesus said, "I

am the way, the truth and the life; no man cometh to the Father, but by me" (Jno. 14:6). Then Paul said, "Through Him we have access by one Spirit unto the Father" (Eph. 2:18), and so, "We have boldness to enter into the holiest by the blood of Christ" (Heb. 10:19)—not by a priest.

CARD.—The same Father uses the following words. "To the priest is given a power which God would not grant either to angels or archangels; in so much that what the priests do below God ratifies above" (348.4).

PROT.—Thus, you "make void the words of Christ," "Teaching for doctrines the commandments of men," directing your people to a priest instead of Christ, arresting sinners on the way to the Saviour through whom alone the penitent can approach the heavenly Father or receive the forgiveness of sins.

CARD.—No human agency could have instituted the confessional between the first and fourth centuries (341.6).

PROT.—Then, it must have been instituted later—after the fourth century—because God did not institute it at all.

CARD.—The teachings of our Divine Redeemer and His disciples had made too vivid an impression on the Christian community to be easily effaced (352.1).

PROT.—Read 2 Thes. 2:3–7, and see how "the mystery of iniquity" was already working in the time of the Apostle Paul.

CARD.—Even the worst enemies of the Church admit that no spot or wrinkle had yet deformed her visage in the golden age of her existence (352.1).

PROT.—Read the 2nd and 3rd chapters of Revelation, and see how many black spots and deep wrinkles had marred five out of "the seven Churches in Asia," even in the days of the Apostle John.

CARD.—Some object to priestly absolution on the ground that the exercise of such a function would be a usurpation of an incommunicable prerogative of God (359.2).

PROT.—And so it is. When Jesus said to the palsied man, "Thy sins are forgiven thee," the Scribes cried, "He blasphemeth! Who can forgive sins, but God only?" (Mk. 2:7).

CARD.—It is not blasphemy for a priest to claim the power of forgiving sins, since he acts as the delegate of the most High (359.2).

PROT.—But since the most High did not delegate him to forgive sins, is not his claim to such delegated authority, to be reckoned as blasphemy?

CARD.—When the priest absolves the penitent sinner, he acts in the name, and by the express authority of Jesus Christ (359.2).

PROT.—No, he does not. He only assumes (or presumes) an authority which Jesus never conferred on a priest. If he had, you would have shown where to find it in the Bible.

CARD.—He says, "I absolve thee in the name of the Father and of the Son, and of the Holy Ghost" (359.2).

PROT.—That doesn't prove that he actually has such a power. When Jesus claimed the power to forgive sins, He proved it by working miracles (Mk. 2:10-12; Acts 9:33, 34, 36-41), and when He conferred divine power on the Apostles, they showed that they had it, by healing the sick, casting out demons, taking up venomous serpents with impunity, etc. So, it is not enough for priests to claim power to forgive sins, until they can show it in the ways that Christ and the Apostles did.

CARD.—Cannot the Almighty, without derogating

from His own glory, give to men in the nineteenth century privileges which He accorded to them in the first ages of the Church? (360.1).

PROT.—He can, if He will. But does He? We see no evidence of it in the works of priests at any time, such as were manifest by the Apostles. In fact, you can't forgive sins that have been committed against God, unless you have superhuman insight into the hearts of sinners. You may say, "I absolve thee"; but only God knows whether he is entitled to be pardoned. He may come to you with "a mental reservation," which only God can see. Yet, when you say, "I absolve thee," he may believe it, and "feel as innocent as a new-born babe," and go his way comforted, but deceived by you who have pronounced over him words which Christ never gave a priest the authority to say over anyone. He may tell you that, if you have truly repented and believe Christ's promises, God has forgiven you. That's all any priest has authority to do; and any true Christian has that much authority.

CARD.—Others object thus; Why confess to a priest when you can confess to God in secret? (360.3).

PROT.—Yes, why, when you can confess to God anywhere at any time? And we say further, Why confess to a priest, when you can never be truly forgiven until you confess to God personally, in the name of Christ—no matter what a priest may say over you?

CARD.—We are assured by His infallible word that it is by having recourse to His consecrated ministers that our sins will be forgiven (361.1).

PROT.—Cardinal, there is not a word of Bible truth in that. It is only by having recourse, not to a priest, but to God through Christ, that our sins are forgiven.

It was the Apostle Paul who said, "We preach not ourselves, but Christ" (2 Cor. 4:5). You Priests

preach Christ not so much, but yourselves more; and the Apostle says, "I marvel that ye are so soon removed from Him . . . unto another gospel . . . to some that would pervert the gospel of Christ" (Gal. 1:6). The Priest, at best, can do no more than to lead souls to Christ.

CARD.—Our opponents, like Naamen, cry out: "Why should you go to a Priest, a sinner like yourself, when you can approach God, to be washed from your sins?" (361.2).

PROT.—Yes, why? Why should I permit a priest to "Hold me up" on the way to Christ through whom alone I can be forgiven and saved?

CARD.—Because Jesus Christ . . . has commanded you to do so (361.2).

PROT.—To say that that is false teaching, and misleading would be to put it mildly. Jesus always said, "Come unto me." But if ever He commanded a soul to go to a Priest to get forgiveness and be saved, you would have told us where to find it in the Bible.

CARD.—According to the Protestant system, repentance is necessary and sufficient for justification.

PROT.—You have missed the mark, Cardinal. According to the Protestant system—

"Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sins and apprehension of the mercy of God in Christ Jesus, doeth with grief and hatred of his sins, turn from them unto God with full purpose of and endeavor after new obedience."

CARD.—The Catholic system also requires repentance on the part of the sinner. But it requires much more than this. Before the penitent receives absolution, he must examine his conscience and confess his sins, according to their number and kind, with a firm



purpose of amendment and promise of restitution (362.4).

PROT.—But can a priest know whether he does all this or not? “The heart is deceitful above all things, and desperately wicked; who can know it?” Therefore, the sinner should be taught to make his confession to God, who alone cannot be deceived (Jer. 17:9).

CARD.—Do not these obligations afford a better safeguard against relapse into sin than a simple internal act of contrition? (361.1).

PROT.—No. The inner contrition is sincere; the outer confession may be hypocritical. So, are not the immortal words of Oliver Goldsmith true of many—

“Even in penance planning sins anew?”

CARD.—The influence of the confessional has been fairly tested in this country since the foundation of our Republic. Are practical Catholics enfeebled in conscience? Is their conscience chained and starved? (364.3).

PROT.—I don’t know, Cardinal. But don’t you believe that American Catholics are the best Catholics in the world? Of course, you do. Well, why are they so? Because, in the first place, they have absorbed Protestant principles and ideals by coming into contacts with Protestant people; and second, the Catholic Church hasn’t yet put on her full program of doctrines and doings in this country. You know that—though she is rapidly working toward that.

CARD.—It will not do to reply that it is the system, not the individual, that is attacked. How can we judge the system unless by its practical working in the individual? “By their fruits ye shall know them” (364.5).

PROT.—That’s right. But it is only in countries like Spain and Italy, where the Catholic Church has been in full working order for centuries, that we can see the

full fruits of it; and we pray God that such a system may never gain such a sway over America.

CARD.—There is another which it is hard to kill. It dies hard. I allude to the charge that a price has to be paid for remission of sins.

PROT.—Well, isn't that so?

CARD.—I have been hearing confessions for fifty years, and of all who have come to me, not one has had the sense of duty to offer me any compensation for absolving them, and this is true of every priest with whom I have been acquainted.

PROT.—But haven't you some way of getting money without *charging* it or *soliciting* it in a direct way? From whence comes the great wealth with which you build so many fine Churches, schools, etc., and provide for so many priests to live in luxuries?

CARD.—The truth is that the priest who would solicit a fee for absolution knows that he would be guilty of simony, and would be liable to suspension (365.5).

PROT.—Then, why is there so much talk about priests receiving money for forgiving sins? If there is no fire anywhere, where does all the smoke come from? In a certain town of Missouri, a Catholic came into a drug store one morning and said, "I've just been to the confessional and had all my sins washed away. Oh! it's a glorious feeling. I feel as innocent as a new-born babe; and it cost me only fifty cents." Now, why did he say that? Have priests ways of getting money in confessionals, without making it appear that it is the price of absolution?

In your Encyclopedia, Cardinal—Cath. Ency. Vol. XI, page 628, on Penance, after confession and absolution—we find this illuminating information:

"There remains, however, some indebtedness to Divine justice, which must be cancelled here, or here-

after (see Purgatory). In order to have it cancelled here, the penitent receives" (or has laid on him) "from his confessor what is usually called 'penance,' usually in the form of prayers which he is to say, or certain actions which he is to perform . . . Almsdeeds, fasting and prayer are the chief means of satisfaction, but other penitential works may also be enjoined. In theological language this penance is called *satisfaction*—the payment of the temporal punishment due on account of the offense committed against God by sin."

So, the priest doesn't charge the penitent for anything. Oh, no! He only puts the blame on God for holding the sinner's debt over him, even after he is forgiven. But the priest does the collecting of Almsdeeds, fasting and prayer" to "satisfy Divine justice!" He says to the "absolved" penitent: "No—I do not charge you for forgiving your sins. But God has charged you for all your sins; and you must pay Him." Nevertheless, it is the priest who has to be satisfied, and not God; and he can hold the penitent's sins against him until he (the priest) is "satisfied." Then what is a priest's forgiveness worth?

But, how much more Scriptural and comforting is the Protestant's faith that, "Jesus paid it all, all to Him I owe"; and God is fully satisfied, as soon as the sinner truly repents, giving himself to Christ's service for love's sake. That satisfies God; why try to satisfy a priest?

CARD.—We are told that the confession is an intolerable yoke, that it makes its votaries the slaves of the priest (365.6).

PROT.—Well, doesn't it?

CARD.—I am not aware in what sense our people are less independent than those of any other class of the community (366.3).

PROT.—Don't you prevent them from believing anything that is not in accord with Papal dogmas, from searching the Scriptures to see whether these things are so, from reading other good books that have not the Papal *imprematum*, and from attending Protestant services, where they might learn to "think on these things" and see for themselves what are the essentials of the Christian religion? If this is not slavery of mind and conscience, pray, tell me what is. Does it not cramp and depress them with an inferiority complex that dares not think for themselves?

CARD.—If, to love their priest, to reverence his sacred character, to obey his voice as the voice of God . . . if, I say, you call this slavery, then our Catholic people are slaves indeed (366.4).

PROT.—Yes, if they always accept the voice of a priest as the voice of God, they are slaves indeed.

CARD.—And what is more, they are content with their chains (366.4).

PROT.—Which makes their slavery all the more abject—and hopeless—until they can see that the voice of a priest is only the voice of a man liable to err, and they should venture to compare his teachings with the Bible.

CARD.—Even our Manuals of devotion have not escaped the lash of wanton criticism. They have excited the pious horror of modern Pharisees because they contain a table of sins for the use of those preparing for confession (366.5).

PROT.—You mean the questions which priests ask men and women in the confessional—including questions on their sex sins? Do not such confessions give an impure minded priest an advantage over impulsive woman, that he could not gain otherwise? According to numbers of ex-priests, who know whereof they speak,

there are many priests whose morals are rotten and a menace to maidens and matrons who have to meet them in the Confessional and reveal the emotions of their souls and bodies.

CARD.—My experience is that the confessional is the most powerful lever ever erected by a merciful God for raising man from his mire of sin (367.4).

PROT.—Then, your preaching must not be what Jesus meant it to be, when He said, "Go, ye, into all the world, and preach my Gospel to every creature," but didn't say to "confess" anybody.

When a sinner, bowed down under a sense of his guilt, goes voluntarily to a true minister of the Gospel, and voluntarily unburdens his soul, and is led to Christ and instructed in the true way of salvation, and is then "soundly converted" from sin unto God, there is no debt that God holds against him or that a Priest has a right to hold over him in the way of imposing "penance." But God says, "If the wicked turn from all his sins . . . and do that which is lawful and right . . . all his transgressions that he hath committed, shall not be mentioned unto him." "For I will forgive their iniquities, and will remember their sins no more" (Ezek. 18:21, 22; Jer. 31:34).

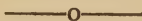
But the most serious objections to the Catholic confessional, as you have shown it in this chapter, are that it glorifies the Priest instead of God; substitutes the Priest for Christ; makes more of "absolution" by the Priest, than of the mercies of God in Christ; and clothes the Priesthood with a "Divine" authority which the wise and farseeing Saviour could hardly have conferred on an order of men many of whom are corrupt.

In Chicago, some thirty years ago, there lived a priest named Jeremiah Crowley, who was reared in Ireland and had been confessor to nobility in Spain.



As he states in his great book, "The Pope as the Chief of White Slavers," he found that a large percent of Priests were celibates in name only—sensual, lustful, and therefore a menace to women in the confessional. So, he and 32 other honest priests got together, made resolutions and drew up a petition which Crowley carried to the Apostolic Delegate (the Head of the Roman Catholic Church in America whose throne is in Washington), begging for a cleaning-up of the Priesthood in the country, that it might be safe for wives and daughters to go to the confessional. But the only answer they got from the Pope's representative was: "Crowley, it can't be done. You would burst the Catholic Church! There wouldn't be good Priests enough left to run the Church in America! And Crowley, what we've got against you is, that you're letting out things which the people have no business to know." So, there was nothing for that honest Priest to do, but to get out of the Priesthood, and be ordained as a Protestant Minister.

Now, do you really believe that God binds, or ratifies in Heaven, whatever a Priest binds on earth?



How could such Priests train men and women in righteousness?

*The Relative Morality of Catholic and  
Protestant Countries*

CARD.—It has been gravely asserted, that murder and illegitimate births are largely in excess in countries under Catholic influence (369.3).

PROT.—Well, aren't they?

CARD.—I utterly deny the assertion, and also appeal to statistics (370.3).

PROT.—Either side can prove its contentions by statistics—depending on who compiles them; and we haven't space here to stage a fight with statisticians.

However, it is next to impossible to get accurate comparative statistics on Catholic and Protestant immorality. It is said that Protestants "wash their dirty linens in the front yard." Reporters nose into their secrets, and publish them in big headlines. Their scandals are all known, magnified and made subjects of common gossip.

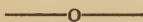
On the other hand, I know—and you know that it is the Catholic policy to "wash their filthy garments in the back yard"—to conceal the misdeeds of clergy and people as far as possible, to carry on much of their work within high walls wherein outsiders know nothing of what is going on and reporters dare not intrude, and to resist the publication of all matters that are uncomplimentary to the Catholic Church and people. Therefore, we cannot expect any statistics that have ever been published, to give us the whole truth about Catholic murders and illegitimacies.

But compare Catholic and Protestant countries as they appear to the naked eye—Spain, Italy, Ireland and Mexico, on the one hand, and England, Scotland and the United States of America, on the other—or Protestant Ulster in Ireland with the Catholic part of Ireland.

If the Roman Catholic Church, with her teachings and confessionals, had been as holy and true to the Gospel as she claims she is, she should have been sending us from Europe our finest citizens. Yet, from Catholic countries generally, we get the worst of our

undesirables. In Italy especially, the home of the Popes, we should expect to find a superior people. Far back in history, the Romans and Latin races generally had the start on the rest of us in intellectuality, worldly culture and force of mind and body to accomplish things; and if they had been truly Christianized by the Papal Church to which they generally belonged, what noble people they might be today! And yet, it is from Italy, the land of Papal dominance in religion, society, politics and education, that we get our vilest breed of gangsters and vice racketeers.

But—well, Cardinal, we marvel at the genius of a man who could write up statistics in such a way as to make it appear that Catholic training produces better people than Protestant training does.



Now, what is your doctrine of Indulgences and what does it do for your people? ,

## CHAPTER XXVII

## INDULGENCES

CARD.—There are few tenets of the Catholic Church so little understood, or so grossly misrepresented by her adversaries, as the doctrine regarding Indulgences (375.1).

PROT.—Is that any wonder—since you wrest words from their ordinary meanings and give such hazy and complicated explanations of this doctrine?

CARD.—The word Indulgence originally signified *favor, remission, or forgiveness* (375.2).

PROT.—And in common parlance, it still means that, and more.

CARD.—Now, it is commonly used in the sense of unlawful gratification, and of free scope to the passions (375.2).

PROT.—Yes, that is about the definition which you find in any reliable dictionary.

CARD.—But, when some ignorant or prejudiced persons hear of the Church granting Indulgences, the idea of license to sin is at once presented to their minds (375.2).

PROT.—Well, why not? Isn't that what the word means?

CARD.—An Indulgence is simply a remission in whole or in part, through the superabundant merits of Christ and His Saints (375.3).

PROT.—Wait a minute, Cardinal—the Saints have no superabundant merits. Jesus said to His Apostles, “When ye shall have done all those things which are

commanded you, say, We are unprofitable servants; we have done that which was our duty to do" (Lk. 17:18), and Paul says, "All have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23, 24). But Christ, and He alone, can furnish all the merits that are needed, "without money, and without price."

CARD.—An Indulgence is simply a remission, in whole or in part, of the temporal punishment due to God on account of sin after the guilt and eternal punishment have been remitted (375.3).

PROT.—Then, if an Indulgence is not an Indulgence, why don't you call it an *Alleviation*, or an *Installment* of mercy, or something of the sort?

CARD.—It should be borne in mind that, even after our guilt is removed, there often remains some temporal punishment to be undergone, either in this life or in the next, as an expiation to Divine justice (375.4).

PROT.—But, Cardinal, God has not required it of any who trust in Christ and His "Expiation." He is not niggardly in mercies. When He forgives, He forgives; and that is the end of it. Then why should Priests lay arbitrary punishments on people whom they "absolve," and then require them to pay or "make voluntary donations," to have those punishments shortened or lightened?

CARD.—The Holy Scriptures furnish us many examples (375.4).

PROT.—You can't show one.

CARD.—Mary, the sister of Moses—(375.4).

PROT.—The sister of Moses was named Miriam.

CARD.—She was pardoned the sin which she had committed by murmuring against her brother. Nevertheless, God inflicted on her the penalty of leprosy and



seven days separation from the people (Num. 12:10-14), (376.1).

PROT.—She was afflicted with leprosy and separated from the people, to bring her to her senses. But no indulgence was given (or sold) to her to shorten her seven days of punishment; and no Priest was required to inflict a “penance” on her or pronounce “absolution” over her (Num. 12:1-10).

CARD.—Our Lord has given to the Church the power of granting Indulgences. To the Prince of the Apostles—(376.3).

PROT.—Our Lord did nothing of the sort. There was no “Prince” of the Apostles. The twists that you give to those passages, to prove your doctrine, have been so thoroughly exposed, that we shouldn’t waste more time on them.

CARD.—There are two impediments that withhold a man from the Kingdom of Heaven—sin and the temporal punishment incurred by it (376.3).

PROT.—Only one, Cardinal—SIN. So, when the man has repented and his sin is “taken away” by “The Lamb of God,” he is immediately fit for the Kingdom of Heaven, without any “Indulgences” or “Penance.”

But I see why the Popes invented the doctrine, of “punishment due on account of sins that have been forgiven.” It gives you a stronger hold on credulous souls, to “Bind” on them whatever you will, and yet appear to be merciful by granting them indulgences which relieve them of some of the punishments which you inflict—when they reward *you* for doing it.

CARD.—The prerogative of granting Indulgences has been exercised by teachers of the Church from the beginning of her existence (376.4).

PROT.—In the Papal Church—yes, after the fifth century—but not in the Apostolic Church.

CARD.—St. Paul exercised it in behalf of the incestuous Corinthian whom he had condemned to penance (1 Cor. 5:5), (376.5).

PROT.—That's only in the Papal mind. Paul only advised the Corinthian people what to do with "such an one"—"to deliver such an one to Satan. That the spirit may be saved" (1 Cor. 5:1, 4, 5).

CARD.—Having learned afterwards of the Corinthians fervent contrition the Apostle absolves him from the penance which he had imposed (2 Cor. 2:6–10), (376.5).

PROT.—Again I say, *the Apostles* did not "impose penance" on anybody. He only wrote to the Corinthians advising *them* to forgive "the incestuous Corinthian" and others when they showed repentance. So they were forgiven freely and fully, with no place left for an Indulgence.

Only a Papal imagination could see in such passages or in any other part of the Bible, the Apostle Paul condemning people to "penance" and then "absolving" them from the penance which he had imposed; and it shows how hard pressed you are to find a text that can be twisted into the Papal thinking.

CARD.—The General Council of Nice and other Synods Authorized Bishops to mitigate, or even to remit altogether, public penance (378.1).

PROT.—Oh, yes, that's where you get such authorities. They are of purely human origin; and what do you call them?

CARD.—Relaxing the canonical penances, or substituting for them a milder satisfaction, is what we call an Indulgence (378.1).

PROT.—Oh, I see! It is putting burdens on people, and then partially relieving them—*for a consideration*.

CARD.—Indulgence continues to be necessary now,

at least as a mild and merciful payment of the debt due to God (378.1).

PROT.—“Ever learning and never able to come to a knowledge of the truth as it is in Christ Jesus” (2 Tit. 3:7).

Haven't you learned yet, that “Jesus paid it all,” and now God requires nothing of His children, but to love Him and live unto Christ who died for them? (Rom. 8:31, 32; 2 Cor. 5:15, 14). But what does your Indulgence do for your people, and what does it cost?

CARD.—An Indulgence is called plenary, or partial, according as it remits the whole or a part of the temporary punishment due for sin (378.2).

PROT.—That is, the punishment which the Catholic Church (Priests) and not God, imposes on her people. But for what purpose?

CARD.—In the canons of the Church of England reference is made to Indulgences, and the disposition to be made of the money paid for them (378.3).

PROT.—If the Church of England ever collected money for Indulgences, or issued Indulgences at all, she was not acting the part of a true Protestant. But I'm asking for the truth as to what your Church gets for Indulgences, and what you do with the money? So far, your explanations are about as clear as mud. But can't you, or won't you, tell us plainly?

CARD.—From what I have said, you may judge for yourself what I think of those who say that an Indulgence is the remission of past sins, or a license to commit sin, granted by the Pope as a spiritual compensation for pecuniary offerings made (379.1).

PROT.—Well, then, what was John Tetzel doing in Germany, when Martin Luther thought he was “ped-

aling Indulgences" for "pecuniary offerings" to finish the great Cathedral of Saint Peters in Rome?

CARD.—I need not inform you that an Indulgence is neither one nor the other. It is not a remission of sin, since no one can gain an indulgence until he is already free from sin (379.1).

PROT.—Then, what is it that you license him to do, if he is already free from sin?

CARD.—It is not a license to commit sin; for neither Priest nor Bishop nor Pope nor God Himself can give license to commit the least fault (379.1).

PROT.—Well, don't you know what it is—yourself? Oh, yes, it's a, it's a—I thought I had begun to see your meaning; but I don't believe I do—if you have any meaning.

CARD.—The Church, as everyone must know, who is acquainted with her history, never exempts her children from the obligation of doing works of penance (389.3).

PROT.—Oh! I do see it now: Penance and Indulgences are a means of binding people to work and deny themselves for the Catholic Church. But you didn't wish us to discover that.

CARD.—It is well known that, among the members of the Catholic Church, those who avail themselves of the boon of Indulgence are usually her most practical, edifying and fervent children (379.4).

PROT.—I thought so. At least, those who can believe in the doctrine of Indulgences, are the most devout Catholics, and the most credulous souls.

CARD.—But how can Protestants conscientiously find fault with the Church for mitigating the austerities of Penance? (380.1).

PROT.—You don't do that when you impose an un-Scriptural penance, and then lead people to trust in

the merits of "Saints," instead of the merits of Christ. You are like a physician who administers a worthless remedy for an imaginary disease, but manages to collect for it.

CARD.—The fundamental principles of Protestants rests on *faith alone without good works* (380.1).

PROT.—You are wrong. They rest in Christ alone. But you don't seem to understand the Protestant's, or the Bible's simple idea of Salvation. Paul says, "A man is justified by faith, without the deeds of the law" (Rom. 3:28)—that is, the law of the Jewish Church. Then, James says, "Faith without works is dead" (Jas. 2:26)—that is, a living faith starts a man doing Christian works. Nevertheless, Paul says, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; and not of works, lest any man should boast"—that he had earned salvation by his own works; and then, Paul and Silas say, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Now, all these texts teach precisely the same precious truth; and that is that salvation is a free gift of God and is secured not by works, not by "Penance" or Indulgences—but by faith in Christ—a live faith, a faith that works.

But don't imagine that a man can be saved by a faith that will not move him to good works; for there is no such faith in Christ. However, the essential difference between Catholics and Protestants is that the former trust in their works for salvation; and the latter regard good works as only the fruits of salvation. The Catholic teacher says, "You must do the works that the Church requires of you—repent—do penance, secure indulgences, and then when you die, spend a season in Purgatory, in order to be saved." But the Protestant instructor says, "Repent, and believe on



the Lord Jesus Christ; and you shall be saved—in order to do good works.” In other words, Jesus says, in effect, “If you trust me for salvation, you will follow me; and if you follow me, I will save you and help you to live and work as Christians ought to do, without having to endure *penance*, or negotiate indulgences, or suffer in Purgatory.”

In brief, Christ saves people because He loves them and they come to Him to be saved; and then they serve Him because they love Him for what He is and what He does for them.

CARD.—This is a proper place to refer briefly to the Bull of Pope Leo X, proclaiming the Indulgence which afforded Luther a pretext for his apostacy (380.3).

PROT.—It was the provocation which moved Luther and other Priests of the Catholic Church to start a much-needed Reformation—for which they were excommunicated by the Pope.

CARD.—Leo determined to bring to completion the magnificent Church of St. Peter, commenced by his predecessor, Julius II. With that view he issued a Bull promulgating an Indulgence to such as would contribute some voluntary offerings towards the erection of the grand Cathedral (380.3).

PROT.—And the eloquent John Tetzel, as chief preacher of Indulgences, appeared at the university of Wittenburg in Germany, preaching and selling Indulgences—which so aroused the righteous indignation of the fiery monk, that he took the field against the whole Indulgences business and other Catholic abuses.

CARD.—No traffic or sale of Indulgences was authorized or countenanced by the Head of the Church (381.2).

PROT.—Why, Cardinal, didn't you say that “the

Bull proclaiming the Indulgence" was "issued by Pope Leo X," to raise money "for the completion of the grand Cathedral?"

CARD.—The contributions were understood to be voluntary (381.2).

PROT.—That makes no essential difference. The contributors could but feel that their "voluntary offerings" were to pay for Indulgences that would relieve them of "Punishments that were due for their sins" and shorten their term in Purgatory.

CARD.—In the Pope's Bull something was said of the repentance of the heart and confession of the lips (380.3).

PROT.—Oh, of course, something had to be said about repentance and confession, to conceal the nakedness of the money-making business.

CARD.—Did the Pope exceed his legitimate powers in promising to the pious donors spiritual favors in exchange for their donations? (381.5).

PROT.—Since he "promised" to grant Indulgences "in exchange for their donations," we can think of the whole matter in no more favorable light than that he was putting on an Indulgence drive to raise money for the Church. No wonder that Luther and other honest Priests were alarmed at the way Christianity was prostituted; and you can't deny that in those days the Catholic Church had been shamefully corrupted, and that by the highest clergy.

CARD.—I will not deny that Indulgences have been abused (380.3).

PROT.—That was to have been expected, since Indulgences grew out of the un-Scriptural dogmas of Penance and Purgatory.

CARD.—John Tetzel, a Dominican monk, who had been appointed chief preacher to announce the Indul-

gence in Germany, was accused by Luther of exceeding his powers by making them subservient to his own private ends (382.2).

PROT.—It was to have been expected, that a man who had been sent on a mission of getting money for the Church under false pretense, might pocket some of it to his own use.

CARD.—Tetzel's conduct was discovered and condemned by the representatives of the Holy See (382.2).

PROT.—Condemned for selling Indulgences to raise money for the Church, or for appropriating some of it "to his own private ends?"

CARD.—The Council of Trent, held sometime after, took effective measures to put a stop to all irregularities regarding Indulgences (382.3).

PROT.—But, alas! No council of the Catholic Church has ever put a stop to the artifice of getting service and money for the Church by issuing Indulgences. That is still in force everywhere.

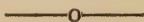
Oh, no—I'm not accusing you of charging money, in a direct way, for forgiving sins and granting Indulgences and shortening terms in Purgatory. But haven't you ways of collecting money that you wouldn't get without working these un-Scriptural dogmas? In other words, don't you castigate the Satanic Majesty around the basal remnant of an arboreal has-been?

Let me see if I can guess how it's done. The penitent comes to you to confess, and says, "I have sinned. I have lied . . . I have cheated . . . I have wronged my fellow-man . . . I have committed fornication; but I repent." "All right," you say, "I absolve you—I forgive you in the name of Christ. But you must pay for what you have done. You must do penance, fast, abstain, mortify your body, suffer privations, go on pilgrimages, practice austerities, etc.; and then,

when you die, even though you have been forgiven for all these things, you must suffer a while in Purgatory. However, if you will be real good and make voluntary contributions to charity, or to the Church, the Church will lighten your punishment here and shorten your sufferings in Purgatory hereafter"; and then the credulous soul will strain his finances to the limit in "voluntary contributions" to the Church, in order to secure alleviations of his earthly and Purgatorial torments.

But how much truer and holier and more Scriptural is the Protestant's simple faith in Christ, "whose blood cleanseth from all sin" and who said to the dying thief, "This day shalt thou be with me in Paradise."

Then, why should we go to a priest, who is stingy with his mercies, instead of to Christ, "who will abundantly pardon" sure enough, and "without money, and without price?" Or, why should we choose to endure a man-imposed "penance" and pass through an imaginary Purgatory, when we can be saved now, and go directly to heaven when we die?



How can you justify the Catholic way of administering "extreme Unction?"

## CHAPTER XXVIII

## EXTREME UNCTION

PROT.—What do you mean by Extreme Unction?

CARD.—Extreme Unction is a Sacrament (384.1).

PROT.—It is not a Sacrament, as Protestants see it, because it, or what it symbolizes, is not necessary to salvation.

CARD.—Extreme Unction is a Sacrament in which the sick, by the anointing with holy oil and the prayers of the Priests, receive spiritual succor and even corporal strength. This unction is called Extreme, because it is usually the last of the holy unctions administered (384.1).

PROT.—But I think you make un-Scriptural claims for it, and administer it in an un-Scriptural way.

CARD.—The Apostle James clearly refers to this Sacrament (384.2).

PROT.—He doesn't refer to it as a "Sacrament."

CARD.—He points out its efficiency in the following words: "Is any man sick among you; let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick" (Jas. 5:14, 15), (384.2).

PROT.—Cardinal, James didn't say, "Let him bring in the *Priests*," but "Let him call for the *Elders*" (Greek, PRESBUTEROS). Even in this ceremony, you promote your Priests at the sacrifice of the Scripture.

CARD.—The faithful who are sick, can be anointed

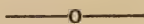


with the holy oil, which, having been prepared by a Bishop, can be used for all Christians (385.2).

PROT.—But James didn't mention "Holy" oil, or oil that had been "prepared by a Bishop." Any good, clean oil would answer; and "the Elders," instead of a Priest, were necessary to administer it properly.

CARD.—It is sad to think that our separated brethren discard this consoling instrument of grace, though pressed upon them by an Apostle of Jesus Christ (386.5).

PROT.—If Catholics had administered it in a Scriptural way, Protestants would hardly have shown any antagonism to it. But when a Priest *presses it on a dying*, half-conscious man, harassing his soul with unnecessary questions and ceremonies, trying to get the seal of the Catholic Church upon him before he breathes his last,—it is truly repugnant.



But why do you call Marriage a Sacrament?

## CHAPTER XXIX

## MATRIMONY

CARD.—Matrimony is not only a National contract between husband and wife, but it has been elevated for Christians, by Jesus Christ, to the dignity of a Sacrament (408.1).

PROT.—Though it is, for Christians, a Sacred institution, Marriage is not, properly speaking, a Sacrament; for it is not necessary to Salvation; and Jesus didn't make a Sacrament out of it.

CARD.—“Husbands,” says the Apostle, “love your wives, as Christ also loved the Church and gave Himself for it . . . and they two shall be one flesh. This is a great Sacrament” (Eph. 5:25–32), (408.1).

PROT.—There now, Cardinal, you've misquoted the Scripture again! The Apostle Paul didn't say “sacrament,” but “mystery.”

CARD.—In these words the Apostle declares that the union of Christ with His Church is the type of model of the bond between man and wife (408.2).

PROT.—That is a sacred truth; but it doesn't make marriage a Sacrament. The most ungodly Infidels can be married.

CARD.—The council of Trent, speaking of Matrimony, says: “Christ Himself instituted and perfected the venerable sacraments” (409.2).

PROT.—It was at the Creation, when “God made man, male and female,” that marriage was “instituted”; and Christ only emphasized it, but did not “perfect” it as a Sacrament.

CARD.—The council of Trent said: "The Apostle Paul intimates saying, 'Husbands, love your wives, as Christ also loved the Church, and delivered Himself for it,' adding shortly after: 'This is a great Sacrament' " (409.2).

PROT.—The Council of Trent, also misquoted the Scripture, substituting "sacrament" for "mystery." The word is translated from the Greek MUSTERION, which means "What is known only to the initiated." The Council of Trent, being composed of bachelor Priests, who had never been "initiated," could not understand the mystery of marriage. So, they called it a Sacrament.

CARD.—Marriage is the most inviolable and irrevocable of all contracts that were ever formed (410.3).

PROT.—We are agreed on that, excepting vows made between God and the soul of a man or a woman.

CARD.—Christian wives and mothers, what gratitude you owe to the Catholic Church for the honorable position you now hold in society (415.2).

PROT.—Don't believe it. You owe every Christian blessing that you enjoy, to Christ and the Apostles and the Bible and to every Christian man and woman who ever preached or taught the true Gospel, including the Reformers of the Sixteenth Century.

CARD.—You are especially indebted for your liberty to the Popes who rose up in the majesty of their spiritual power to vindicate the rights of the injured wives against the lustful tyranny of their husbands (415.2).

PROT.—I hadn't heard of it. What did they do? But didn't the Popes hold out for a long time against "Women's Rights?"

CARD.—How opposite is the conduct of the fathers of the so-called Reformation, who, with the cry of

religious reform on their lips, deformed religion and society by sanctioning divorce (415.3).

PROT.—I hadn't heard of that, either. Where did you get your information? But if the Reformers ever sanctioned any divorces, they were at least more candid than Popes and Bishops who have "annuled," or declared null-and-void, perfectly legal marriages.

Some years ago, as published in the daily papers of the country, a Catholic man took unto himself a Protestant bride; and his Priest denounced them in a sermon, as "living in adultery," because they hadn't sought the services of a Priest to effect their union. Now the Catholic Church wouldn't approve a "divorce" for them, but would advocate an "annulment" of such a marriage. But a jimson blossom, by any other name, would smell just as bad.

CARD.—Luther and his colleagues, Melanchthon and Bucer permitted Philip, Landgrave of Hesse, to have two wives at the same time (415.5).

PROT.—Cardinal, are you *deliberately* trying to make a false impression as to the merits and demerits of Catholics and Protestants on the divorce evil? In the days of Luther and Philip the Landgrave, we find—by reading Fishers History of the Christian Church, page 416—that Philip didn't live with two wives at the same time; that he and his first wife had been separated, that "all conjugal intercourse had ceased," before he married the second time. But in those days, we are not to be surprised that there were many irregularities in marriage practices; because "The Canon law (or Catholic law) put so many impediments in the way of lawful marriage" and "The malpractice of the Catholic tribunals granted so many 'dispensations,' and *invalidated* so many marriages," that errors of the practice were inevitable. So, at the bar of the

Just Judge, I'd rather have Martin Luther's chance on the marriage question, than the Pope's.

CARD.—This subject excites a painful interest in our own country. There are already about thirty causes which allow the conjugal tie to be broken. Persons are divorced by the courts not only for infidelity, but also without even a shadow of Scriptural authority—for cruelty, intemperance, desertion, prolonged absence, mental incapacity, sentence to the penitentiary, incompatibility of temper, etc. (417.1).

PROT.—All that is truly deplorable; and if you can do anything about it, you will merit the commendation of all good people. But doesn't the Catholic Church sometimes "annul" marriages for reasons as unjustifiable as any of these? And doesn't a priest frequently spoil a comparatively happy home by telling a Catholic husband or wife who has been married to a Protestant by a Protestant Minister, that they were never married in the sight of God and that their children are illegitimate? There are even more devilish ways of separating husband and wife, than by granting a formal divorce.

CARD.—There is but one remedy to this social distemper, and that is an absolute prohibition of divorce (418.2).

PROT.—We have every reason to fear that even that is no longer a sufficient remedy for this social evil—since there has been a woeful breaking down of respect for law and decency. Until more men and women can obey other prohibition laws, they are likely to become—or continue to be—"bootleggers" in lustful relations, if held together by legal bands against their wills. But if there is a remedy, it is in the Bible—in the more faithful preaching and teaching of the pure Word of God and in putting a Bible into the hands of every man,



woman and child. I have never known constant Bible-readers to seek divorces.

CARD.—If the sacred laws of matrimony are still happily observed by so large a portion of the Protestant communities, the purity of morals is in no small measure due to the presence among them of the Catholic religion, which exercises a beneficial influence even over those who are outside the pale of her communion (418.2).

PROT.—That won't hold shucks, Cardinal. In this country, the section that has been freest from the divorce curse, is the Protestant Bible-reading South, where the Catholic religion has had almost no influence. However, in more recent years, the Catholic Church has been gaining grounds here, and divorce is becoming correspondingly more prevalent. Make what you can out of the facts.

But, Cardinal, how could you close this chapter, without telling us something about the Pope's *Ne Timere Decree* that is working in America? The best that I can get out of it is that when a Catholic marries a Protestant, he (or she) is held under obligation to the Catholic Church to secure a Priest for the ceremony; and then the Priest must compel them both, Catholic and non-Catholic, to sign a covenant, that all the children that may issue from their union, shall be brought up in the Catholic religion.

That is, a Protestant who marries a Catholic, and permits a Priest to officiate at the wedding, must sell his (or her) unborn children to the Catholic Church. That is another scheme in the program to make America dominantly Roman Catholic—an effort of the Pope to seize all the fruits from marriages between Catholics and Protestants and thereby augment the growth of the Catholic Church in America. Therefore, every

self-respecting bride and bridegroom should resent it, and refuse to sign on the dotted line. Everyone who signs it, does just so much toward changing the face of America toward a Roman Catholic complexion.

If any other denomination should undertake to make gains in such a way, meddling with private affairs between husband and wife and binding their children before they are born, it would be openly denounced from one end of the country to the other. And yet, the Associated Press has kept silence, except to report it without comment, when the Pope did actually issue such a decree to American Catholics, and enjoin the clergy to enforce it rigidly—which shows that the Press is more afraid of Catholics, than the Protestants—even in America.

But everybody should learn enough about the Roman Catholic Church, to keep out of her clutches.



The American people are asking with serious concern: How does the Catholic Church stand on the question of Liberty? Or what would the Roman Catholics do to this country, if they should ever gain control of it?

## CHAPTER XXX

## CIVIL AND RELIGIOUS LIBERTY

PROT.—Who is entitled to liberty?

CARD.—A man enjoys religious liberty when he possesses the free right of worshipping God according to the dictates of a right conscience (226.1).

PROT.—On the face of it, that looks almost as good as the Protestant phrase “according to the dictates of his own conscience.” But what do you mean by “a right conscience?”

CARD.—Practicing a form of religion most in accordance with his duties to God (226.1).

PROT.—But where do you find “a form of religion most in accordance with man’s duties to God?” In the Bible?

CARD.—I answer, confidently, nowhere save in the Catholic Church (10.2).

PROT.—So it is easy to see through your thinly veiled meaning, that the Roman Catholic Church stands for liberty only for Roman Catholics; and history shows that it has seldom been fully tolerated in others, where Catholics have been in full power.

CARD.—I here assert the proposition, which I hope to confirm by historical evidence, that the Catholic Church has always been the zealous promoter of religious and civil liberty (286.2).

PROT.—FOR ROMAN CATHOLICS.

CARD.—Her doctrine is that, as man fell by his own free will from grace, so of his own free will must he return to grace (227.1).

PROT.—That's a fine doctrine, Cardinal; and would to God, that the Popes had followed it through the ages, instead of persecuting the "sects" and "heretics" and Protestants for non-conformity!

CARD.—It has ever been a cardinal maxim, that no violence or undue influence should be exercised by Christian princes or missionaries in their efforts to convert souls to the faith of Jesus Christ (227.1).

PROT.—But, through the Ages, the most fearful violence and undue influence have been used to convert souls from the faith of Jesus Christ to the Roman Catholic religion—such as the stake at which John Huss was burned, and the Inquisitions which were launched by Popes to "exterminate the Protestants"—as history plainly shows, and we'll show you yet.

CARD.—Pope Gregory I admonished King Ethelbert of England that he should scrupulously abstain from violence in the conversion of his people. Pope Nicolas I also warned the King of the Bulgarians against employing force or constraint in the conversion of idolaters. The Fourth Council of Toledo, held in 633, ordained that no one should be compelled against his will to make a profession of the Christian faith (227.2, 3, 4, 5).

PROT.—So, that was the Catholic policy with regard to non-Christians, Jews and idolaters. But couldn't you find a Pope who ever spake a good word for Christian "sects," "heretics," or Protestants, or counseled "Meekness and charity" toward them?—that is, those whom you saw no chance to get into the Catholic Church?

CARD.—The Catholic Church scorns to exercise any undue influence to convert souls (229.2).

PROT.—That is, to win Jews and idolaters to the Catholic standard; but we shudder to think of the in-

fluence and forces she has used to turn Christians from "heresy" or Protestantism.

CARD.—The only argument she would use is the argument of reason and persuasion (229.3).

PROT.—I affirm that, against "heretics," or Protestants, she seldom reasons or argues at all; but often she has commanded them peremptorily to "recant," or die.

CARD.—The only tribunal to which she would summons you, is the tribunal of conscience (229.3).

PROT.—So, that is what you call the Diet of Worms—*conscience!* Before that Catholic tribunal Martin Luther was summoned. But, denied the right to argue or "give a reason for the faith that was in him," he was commanded in short order to "recant," or take the consequence; and it was only a ruse of his friends that saved him from burning at the stake. *Conscience*, you say? Moreover, that is what you call the Inquisition that was set up in Spain, France and Italy, to exterminate Protestants. When Protestants were haled before that tribunal, they had no chance but to renounce their faith, or die. And you call it CONSCIENCE! So, you give us a new, and perhaps a true, idea of what the Papal "conscience" is, before which "heretics" were summoned—and killed. "Conscience?" Anything the Roman Catholic Church could set up to stop potential rivals.

CARD.—The Church can never admit that any man is conscientiously free to reject the truth when its claims are convincingly brought to his mind (229.4).

PROT.—So, you would bind all men with the Catholic idea of "truth"—the Papal "conscience."

CARD.—The Catholic Church can never confound truth with error (229.4).

PROT.—You mean that everything the Catholic



Church teaches is truth; and therefore, you mean that no man "is conscientiously free to reject" anything the Catholic Church teaches; and you mean that any man who rejects anything the Catholic Church teaches, is not entitled to liberty of conscience. That is precisely the way your Church stands on liberty in America and everywhere else; and you can't deny it.

CARD.—Many Protestants seem to be very much disturbed by such argument as this: "Catholics are very ready now to proclaim freedom of conscience, where they are in the minority. When once they succeed in getting the upper hand in numbers and power they will destroy this freedom because their faith teaches them to tolerate no doctrine other than the Catholic. It is then a matter of absolute necessity for us that they should never be allowed to get this advantage" (230.1).

PROT.—You have stated the case correctly, Cardinal. That is the thought that disturbs us, especially when we think of what Catholics have done for Spain, Italy and Mexico.

CARD.—Now, in all this, there is a great mistake, which comes from not knowing the Catholic doctrine. I shall quote the great theologian Becanus, who taught the doctrine of the schools of Catholic Theology. He says that religious liberty may be tolerated when it would do more harm to the state or to the community to repress it (230.2).

PROT.—More harm to the Catholic Church, you mean; and that is the reason why you advocate tolerance in America. Being in the minority, you wouldn't dare to do otherwise. But suppose the Catholics should multiply until they are in a controlling majority, what would they do to America?

CARD.—What danger can there be for Protestants, if Catholics should be in the majority? (230.2).

PROT.—Don't Catholics change laws to suit themselves whenever they are in sufficient power to do it?

CARD.—Your apprehensions are the result of vain fears, which no honest mind ought any longer to harbor (231.1).

PROT.—Look at Spain, for instance. For centuries, the Protestants had been denied the right to worship there. When the monarchy was overthrown, and the Democracy set up, liberty was decreed for all forms of religion. But now, see the Catholics, Facists and Moors all fighting in one conglomeration to overthrow the government, and Catholic leaders boasting that if they succeed, all Protestant Ministers will be banished. Do you think that the Pope wishes to control Spain more than America? Not half as much; for as you well know, he looks upon America as the Key to the world.

CARD.—The conflict between Church and State has never died out (231.4).

PROT.—And never will—unless the Popes learn to keep their place. It started in Roman Catholic countries when Popes and Emperors fought one another for superior power to rule in all things, in both Church and State. And it's dead neither in Hitler nor the Pope today.

CARD.—The Church has felt it her duty to raise her voice against the despotic and arbitrary measures of princes (231.4).

PROT.—And the princes thought it to be their duty to restrict the despotic and arbitrary measures of Popes.

CARD.—Many of them chafed under the salutary discipline of the Church (231.4).

PROT.—And the Popes chafed under the salutary limitations of Papal powers.

CARD.—They desired to be governed by no law except the law of their licentious passion and boundless ambitions (231.4).

PROT.—And the Popes resisted every law that didn't give them a free hand to carry out their own dictates and realize their colossal ambition to become rulers of the world in all things. And so, for centuries, the conflict went merrily on. And even today the spirit of it smoulders only to break out occasionally in Civil wars, as in Spain and Mexico and South America, and plunge the earth into global wars.

CARD.—Turning to our own country, it is with no small degree of satisfaction that I point to the State of Maryland as the cradle of civil and religious liberty (233.4).

PROT.—Oh, yes, some of us remember how eloquently you have at times pointed large American audiences to the liberty that was started in Maryland (?) and how you "convinced" (?) the people that to the Roman Catholic Church belongs the credit of having established civil and religious liberty for the world.

CARD.—Of the thirteen original American colonies, Maryland was the only one settled by Catholics.

PROT.—Settled *mostly* by Catholics, you should say.

CARD.—She was also, the only one that raised aloft over her fair lands the banner of liberty of conscience (233.4).

PROT.—You should say that Maryland was one of the first colonies to guarantee liberty of conscience. In a short time, they all did that.

CARD.—Lest I should be suspected of being too partial in my praise of Maryland toleration, I shall take most of my historical facts from Bancroft (233.5).

PROT.—All the facts you can get from Bancroft will be acceptable. But the conclusions which you draw from them may be seriously questioned.

CARD.—Leonard Calvert, the brother of Lord Baltimore and the leader to the Catholic Colony, reached his destination on the Potomac in March, 1634. "The Catholics took quiet possession of the little place, and religious liberty obtained a home, its only home in the wide world. Every other country in the world had persecuting laws; but through the benign administration of the government of that province, no person professing to believe in Jesus Christ was permitted to be molested on account of religion."

PROT.—Thank God! But, alas, for religious liberty in Europe! Why was it homeless there? Why were there persecuting laws in all the old world, where the Pope still ruled most countries, and held the conscience of people in the hollow of his hand, and needed only to say the word in order to give liberty a home in almost every country in Christendom? Why did liberty have to flee from every Catholic country, and make its first home in the wilderness of the New World? Can you answer that question, Cardinal?

CARD.—Under the munificence of Lord Baltimore, a dreary wilderness was soon quickened with the swarming life and activity of prosperous settlements; and Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbor of the Chesapeake; and there too, Protestants were sheltered against Protestant intolerance (234.3).

PROT.—Oh, yes it worked well for both Catholics and Protestants—and so well that it ought to have been accepted as an example in all Catholic countries. But it wasn't. None of the Popes or Catholic leaders in other countries have followed it to this day. All

they learned from it (according to your great theologian Bacanus) was that it is not best to try to suppress religious liberty where it can't be done—or words to that effect.

CARD.—When the members of the Constitutional Convention declared in 1787, that “congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof,” it is worthy of note that they were echoing the sentiments, and even repeating the language of the Maryland Assembly of 1649 (239.2).

PROT.—But, Cardinal, if Catholics, instead of Protestants, had comprised three-fourths of the whole Colonial population, do you believe that such a clause could have been written into that Constitution? And if the Catholics should multiply in America until they outnumber Protestants even two-to-one, would you be in favor of retaining that clause? Or if Catholics generally believed in religious liberty for Protestant minorities, would they not grant it in all Catholic countries?

CARD.—We may affirm that Lord Baltimore's toleration act of 1649 was the bright dawn that ushered in the noon-day sun of freedom in 1787 (239.3).

PROT.—Why should the sun have risen in the West instead of the East? Shouldn't the light of freedom have risen first, not in America, but in Europe, where for centuries it had been so sorely needed?

CARD.—We have every reason to believe that the Proprietary's charter of liberty with its attendant blessings, served as an example, and incentive, and an inspiration to some at least of the framers of the Constitution (239.3).

PROT.—Cardinal Gbbons, you once made a brilliant speech to a great audience in which you thrilled both Catholics and Protestants telling them that the Cath-



olics were the authors of civil and religious liberty; and the press and people swallowed it. But it was a masterpiece of sophistry, that you put over on the Americans. If the Catholics were so strong for liberty, why didn't they begin it at home—where charity should begin—in Europe, where the Papacy was in power to dispense liberty or deny it? But no, those who resented oppression had to cross the ocean amid fearful perils, and build a new civilization in the wilds of a new country where they were beset with other perils on every hand.

That is to say, why did Catholics move for liberty of conscience in Maryland, instead of Spain and France and Italy? Was it because they were inherently in favor of religious liberty for Protestant minorities? You know it was not, Cardinal. But it was because, in the first place, King James I of England, in granting the charter of Maryland to Lord Baltimore, had stipulated that in the Catholic Colony, the Protestants must be protected in their civil and religious rights (See Fisher's History of the Christian Church, pp. 478, 479). And in the second place, the Catholics in the country at large, being in the helpless minority, were farseeing that if they would secure liberty for themselves everywhere, they must move for it first in Maryland. So, what right have you to boast?

CARD.—At this very moment, the old conflict between the Church and despotic governments is raging throughout Europe (243.2).

PROT.—You have said it; and you confirm what I have been saying—that is, we must look at Europe to see what Catholic Majorities will make of governments.

CARD.—In Russia, we see the Bishop of Plock exiled for life from his See to Siberia. In Italy we see religious men and women driven from their homes, their

homes and libraries confiscated. In the Republic of Switzerland, Bishop Mermillod is expelled from Geneva. Go to Prussia; what do you behold there? A Prince Minister flushed with victory over France, is not content with seeing his master wear the Imperial crown of Germany; he wants him to wear the Tiara of the Pope (234.3, 4; 244.2, 3).

PROT.—Cardinal, I thank you for telling all that. You have saved me the effort. You have arrayed facts enough to set anyone to thinking soberly and to a definite conclusion. What is and has been the great trouble in Europe. "The Tiara of the Pope"—the triple crown symbolizing temporal, ecclesiastical and Purgatorial authority. For centuries, the Tiara has been a bone of contention between temporal and ecclesiastical rulers—a cause of war, both bloody and diplomatic, between Popes and Emperors and the Spirit of it, like Tennyson's Brook "goes on forever."

CARD.—But, thank God, we live in a country where liberty of conscience is respected, and where the civil constitution holds over us the aegis of her protection without intermeddling with ecclesiastical affairs (245.3).

PROT.—Yes, in Central America and South America where Catholics colonized, their religion continues to dominate. Hence, it is in North America, where Protestants settled, that we have equal privileges for all.

CARD.—From my heart, I say: America, with all thy faults, I love thee still. There is no nation upon the face of the earth where the Church is less tramelled, where she has more liberty to carry out her destiny, than in these United States (245.3).

PROT.—But, Cardinal, do you never pray God to help you to understand what has made this the best country in the world? Can't you see what it has meant

to be the most Protestant great country upon earth, rooted and grounded in Protestant Principles, nourished and brought up on pure Bible knowledge, which every man, woman, and child is taught to read for himself?

In Europe, the Catholics have lived under the dogma of Papal and Ecclesiastical infallibility for sixteen centuries, believing that their religion alone is right, and always right, and needs no reforming, no improving, no developments into truer doctrines or nobler ideals of Christian brotherhood and freedom of conscience for all. Consequently, the Catholic religion has stood still for sixteen hundred years in the spirit of the ancient and middle ages; and hence, its continued conflicts with other faiths and between Church and State, resulting in Civil and international wars, have blackened the pages of history.

In America, the Protestants, on the other hand, when they settled in this country—though they were rather a crude lot, subject to un-Christian passions even as Catholics are, confessed their infallibility. As a consequence, with the open Bible before us, and ever urged to read it and learn what it teaches for our own personal edification, we have “grown in grace and in the knowledge of our Lord and Saviour Jesus Christ,” and have caught clearer visions of Divine truth and a finer conception of what Christianity really means—to know God and the Saviour Jesus Christ and to cultivate brotherly love and Christian fellowship with all, of every persuasion.

And now, Cardinal, would you have us to change the Protestant religion of America for the Catholic religion of Europe? Are you not ready to admit that a Protestant civilization is better for any country, than a Catholic civilization?

CARD.—May the happy conditions of things now existing among us always continue, in which the relations between the clergy and the people will be direct and immediate, in which Bishops and Priests will bestow upon their spiritual children their voluntary labors, their tender solicitude, their paternal affections; and in which they will receive in return the free-will offerings—the devotion and gratitude of a filial people (247.2).

PROT.—Cardinal Gibbons, after paying such a fine tribute to “these United States,” it was to be expected that you would speak a good word for the Protestants and the Protestant religion, that have played the major part in making this country what it is, and that you would appeal to your constituents to show their appreciation for the liberties which they enjoy under a Protestant government, and deport themselves accordingly, that “these happy conditions now existing among us *may* always continue.”

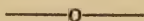
But, no, you have labored to make the Americans believe that to the few Catholics (who were required by King James I to give liberty to the fewer Protestants in the Catholic colony of Maryland) belongs the credit of having originated the idea of civil and religious liberty, and that therefore, the Catholic religion should become the dominant religion of this country. So, you have closed the chapter with a show of good will only for “Bishops and Priests” and “their spiritual children”—utterly oblivious of the fact that, without Protestants and the Protestant ideals that produced these “happy conditions,” these “*happy conditions*” cannot “always continue.”

So far, we have gotten along together fairly well. Here the Catholic religion is different, and we believe, better than in Europe. Here the Catholics are imbued

more with the spirit of liberty and good will towards other Christians, and have been preaching and practicing less that would be revolting to the American people and more that appeals to us.

But now, with hosts of lower grade Catholics immigrating from Europe, and the Popes creating more Cardinals for America and sending over hundreds of Priests who have been trained in Europe, to man American Churches, the Catholics here are multiplying, and the Catholic religious practices are to become more and more like they are in foreign countries; and unless the American people learn the truth and see the significance, there may be trouble ahead for us, as in all Papal countries.

In another place, Cardinal (150.2) you assert that "Ere long the clouds which now overshadow the civil throne of the Pope will be removed, and that his temporal power will be re-established on a more permanent basis than ever"—which means that, right now, the Catholics of the world are doing their utmost to restore the Popes to the power they had in the Dark Ages. Then who can blame any Protestant who fears the Roman Catholic Church—no matter how sweet some Priests may seem?



But would Catholics ever persecute Protestants as they once did, if they should ever regain the civil power they once had?



## CHAPTER XXXI

## CHARGES OF RELIGIOUS PERSECUTION

*The Spanish Inquisition*

PROT.—It makes one shudder to think of it.

CARD.—But did the Spanish Inquisition exercise enormous cruelty against Jews and heretics? (248.1).

PROT.—Yes—so enormous and diabolical that nothing less than the demons of Gehenna could have inspired it; and there were other Inquisitions almost as terrifying.

CARD.—I am not the apologist of the Spanish Inquisition, and I have no desire to palliate or excuse the excesses into which that tribunal may at times have fallen (248.1).

PROT.—It can't be done, Cardinal. There are not words in any dictionary of any language, sufficient to describe the superlative horrors and wickedness of the Inquisitions.

CARD.—Our Catholic ancestors, for the last three hundred years, have suffered so much for freedom of conscience (248.2).

PROT.—I wouldn't mention it in this connection, Cardinal. It is like showing a pin-scratch to attract sympathy away from a brother who is suffering with ghastly wounds and bruises. All that Catholics have ever endured for freedom of conscience is as nothing when compared to the tortures and deaths which they inflicted on Protestants, who suffered all these things for conscience sake for twelve hundred years.

CARD.—Before you can convict the Church of intolerance; you must first bring forward some authentic act of her Popes or Councils sanctioning the policy of vengeance (249.1).

PROT.—That is easy to do, Cardinal. You must think that there were no “heretics” or Protestants who could write or in any way preserve their own history.

CARD.—In all my reading, I have yet to find one decree of hers advocating torture or death for conscience sake (249.1).

PROT.—Then, your reading has been very narrow. If you had consulted any reliable Encyclopedia or Church History you could have learned that Popes and Catholic Councils have started all the fires of religious persecution that have raged from the Fifth century to the outcome of the Reformation.

We’d rather bury the hatchet. But since you have challenged the proof, I reluctantly present a little of it, as follows:—

In the Stand. Ency., Vol. 16, pp. 224, 225, we find that, “The Inquisition was a former tribunal of the Roman Catholic Church for the discovery, repression and punishment of heresy, unbelief and other offenses against religion;” that “in the 12th and 13th centuries, certain sects, as the Cathari, Waldenses and Albigenses, were reputed dangerous alike to the Church and to the State”; that “an extraordinary commission was sent by Pope Innocent III into the South of France to aid the local authorities in checking the spread of the Albigensian heresy”; that “in 1231 the Inquisition became a part of the ecclesiastical criminal law”; that “in 1232, judicial torture was first authorized by Pope Innocent IV, in the Bull, *Ad extirpanda*, which was confirmed by succeeding Popes”; that “it was introduced into Spain in 1237”; that “in connection with the Inquisition,

Pope Paul III established the *Holy Office* in Rome in 1542—a congregation of Cardinals presided over by the Pope,—that “it was not until 1834 that it was finally abolished in Spain”; but that “The Inquisition in Rome and the Papal States never ceased to exercise a severe and watchful control over heresy, or the suspicion of heresy, which offense was punished by imprisonment and civil disabilities”—until after the Reformation.

According to the Standard Dictionary, “The Inquisition called *Hoy Office*, was fully established by Pope Gregory IX, in 1235, and was most active in Italy, Spain, and Portugal and their dependencies.”

Concurrently with the foregoing, in George P. Fisher’s *History of the Christian Church*, pp. 194, 272, 343, 389, 390, 391, 531, 533, and 534, we are informed as follows: “Certain sects arose in the South of France, which, with a zeal for purity of life and an opposition to the claims of the Priesthood, as well as to ecclesiastical abuses in general, combined peculiar doctrinal beliefs. They were called Catherites, and named Albigenses, whose lives were characterized by self-denying devotion and zeal for moral purity.” “The same general movement produced the Waldenses, who denied the exclusive right of the clergy to teach the gospel and who, wherever they went, kindled among the people a desire to read the Bible. Their tenets threatened the very foundation of the hierarchial system, deeply infected as it was with worldliness and immorality.” Therefore, the Pope “reputed them as dangerous.” So—

“Pope Innocent III at once proclaimed a crusade, offering the sunny lands of the South, and heaven hereafter, to all who would engage in the holy war. Bishops were especially charged by the Fourth Lateran Council,

in 1252, to ferret out and punish heresy. The crusaders fulfilled their mission with inhuman cruelty. Their thirst for blood and their unbounded rapacity continued to rage in spite of the feeble efforts of the Pope to check them. Thus arose the Inquisition, which exercised its powers with somewhat varying rules in different countries, but was one of the most terrible engines of intolerance and tyranny which human ingenuity has ever devised."

"It was declared heretical for a layman to read the Bible. Every incentive was held out to informers to practice their inquisitous business (of punishing heretics). Intercession in behalf of the accused was visited with severe penalties. The indignation of the people at the continual beheading, burning and burying alive of multitudes of their fellow-countrymen was directed against Granville, the King's minister. But the work of the Inquisition was pushed forward with still more relentless zeal."

In Italy: "The leaders in the Catholic reaction were not content with merely fixing the stigma of heresy upon Protestantism by the authority of a general council. They were determined to eradicate Protestantism by force. The Inquisition had been reorganized, on the recommendation of Caraffa who was to become its head as Pope Paul IV, and its chief patron. It was modeled after the Spanish Inquisition. It gained such hold on the bigoted and fanatical populace as to be almost able to defy the Pope, and even the King himself. The terrible machinery of this court was gradually set in motion in all the states of Italy. The open profession of Protestantism was instantly suppressed. Those who did not escape were subject to torture, imprisonment and death. Such was the fierce bigotry which stamped out the sparks of heresy in Italy."

In Spain: "Those who held the reformed opinions were especially numerous at Valladolid, and were there organized into secret churches. The discovery of these secret associations at Seville and Valladolid stimulated the Inquisition to redouble its vigilance. The dungeons were soon filled, and horrible implements of torture were used to extort confessions, both from men and delicate and refined women. The condemned, clad in *sanbenito*, a coarse yellow frock upon which were worked in red, crosses, flames and devils, were burned alive, unless they would accept the office of a Priest, in which case they had the privilege of being strangled. It was thus that Protestant opinions were exterminated."

In 1814, "The Inquisition and the Index, the old weapon of priestly intolerance, were again brought into use. In relation to the Church at large, Pope Pius VII adopted an analogous reactionary policy." Thus we see that wherever the Inquisition was operated, the shadow of some Pope was to be seen, if not his actual person.

As to the proceedings in trials, by the Inquisitions, we may quote the *Encyclopedia Britannica*, Vol. XIX, pp. 588-590, as follows:

"The Inquisition was not bound by the ordinary rules of procedure in its inquiries. All the accused were presumed to be guilty. The names of witnesses were withheld from the accused. He did not know who had denounced him. Women, children and slaves could be witnesses for the prosecution, but not for the defense. No witness might refuse to give evidence, under pain of being considered guilty of heresy. The prosecution went on in the utmost secrecy. The accused was bound to denounce those who were partners in his heresy, or whom he knew or suspected of being heretics—relatives or friends.



“As a last expedient, torture was resorted to. By the Bull *Ad extirpanda*, in 1252, Pope Innocent IV approved its use for the discovery of heresy, and Urban IV confirmed it. The next step was the torture of witnesses. All confessions or depositions extorted in the torture chamber had subsequently to be freely confirmed. Any lawyer defending the accused would have been held guilty. The severest penalty, next to burning at the stake, was perpetual imprisonment in the deepest dungeon.”

The foregoing excerpts set forth but the barest outlines of truth on the Inquisitions. Authentic volumes have been written, that go into details, and give blood-curdling accounts of the tortures and deaths that were inflicted on *multitudes* of innocent and Godly men and women by the demon-inspired Inquisitions. But what more is needed to prove that the Roman Catholic Church, through her Popes, Councils and Priests, has been the chief persecutor of Christians through the ages—not excepting even the Pagans of Rome, who threw a few to the wild beasts.

CARD.—But I ask you: Is it just and fair to hold the Church responsible for those acts of her children which she disowns? (249.3).

PROT.—And I answer: Were they not “the Church’s Children,” who were raised by their mother and did her work? It is your boast that the Roman Catholic Church is a unit, and that every rank and file of her “children” obey the Popes. The Cardinals take orders from the Popes; and the Bishops, from the Cardinals; the Priest, from the Bishops; and the people from the Priests. If that is so, the Popes who reigned in the times of the Inquisitions, could have stopped them, if they had wished; and therefore, because they did not, they were as guilty as Pilate who permitted Jesus to

be crucified. More than that, Popes were guilty of starting Inquisitions, of promoting Inquisitions, of presiding over Inquisitions, of reviving Inquisitions after they had lapsed, and even of Authorizing "judicial torture"—in their zeal to exterminate "heresy," or Protestantism.

CARD.—We should bear in mind that the Spaniards were not the only people who proscribed men for their religious belief (249.3).

PROT.—You mean that they were not the only people who operated Inquisitions. And that is true. Besides the Catholic vengeance that was wreaked on Protestants in Spain, the same Inquisitions were set up at various times in nearly every other country in Europe and in a few countries in the New World. In Spain, they made a clean sweep of Protestantism; in Italy, nearly so; in France, many thousands of her best and most prosperous people were tortured and killed, and many other thousands were driven out to cross the ocean and establish homes in America and help to make this the best country in the world.

CARD.—The leaders of the Reformed religions, wherever they gained the ascendancy, exercised violence towards those who differed from them in faith (249.3).

PROT.—Not until after it had become a matter of life and death with them. For more than four hundred years, beginning with the Twelfth century, they had only preached and practiced the Gospel truth as they saw it, mostly in secret. All the while they had been "led as lambs to the slaughter," or hunted down and killed like rats, by the Popes' agents. And it was not until the Sixteenth century, when, judging that forbearance had ceased to be a virtue, they began to fight back for their lives.

CARD.—It should not be forgotten that John Calvin burned Michael Servetus at the stake for heresy (250.2).

PROT.—And you quote that one incident to balance the hundreds of thousands who were slain by the Popes' agents, for their Protestant faith? And you quote it *wrong*. Calvin didn't burn Servetus at the stake. That was done by the civil court in Geneva, Calvin advising mercy. And the charge was not "heresy," but *blasphemy*, for which the Catholics were seeking his life when he fell into the hands of Protestants.

CARD.—He established in Geneva an Inquisition for the punishment of refractory Christians (250.2).

PROT.—Couldn't you tell us something about it, Cardinal? No historian that I have ever heard of ever accused the Calvinists of slaying more than one; and the incidental burning of one doesn't constitute an Inquisition, as you seem to think. When the Calvinists had disposed of one, even a blasphemer, evidently they repented and were so sorry that they never repeated the experience.

And it is no credit to your Church to have mentioned it; because the Catholics at Vienna had first condemned Servetus, and had chased him to Geneva, and had tried to take him back to his doom in Vienna (see Fisher's History, pp. 326, 327).

CARD.—It should also be remembered that Luther advocated the most merciless doctrines toward the Jews (250.3).

PROT.—Cardinal, you are very extravagant in the use of superlative words to convey small ideas. Even if Luther had actually done what you say he only "advocated," it wouldn't have been "most merciless"—not a hundredth-part as merciless as the Catholic Inquisitions. You do not, and cannot, claim that he

even "advocated" torture or violence to the persons of any Jews. So, you have no case against him.

CARD.—It should also be borne in mind that Henry VIII and his successors for many generations inflicted fines, imprisonments and deaths on thousands of their subjects for denying the spiritual supremacy of their sovereigns (250.4).

PROT.—I hold no brief for Henry VIII. But, at first, the Church of England was only a branch broken off from the Roman Catholic Church; and whatever intolerance was in her (if any) had been inherited from "the Mother Church"—the Catholic.

CARD.—The administration of Elizabeth, the Protestant, was not one with less despotic and sanguinary than that of Isabella (250.4).

PROT.—We must make allowance for your gift of exaggeration. All reliable histories disagree with you, Cardinal. But the most bloody rule in England was that of the Catholic Queen rightly called "Bloody Mary," who tried to return England to the Pope, by slaughtering Protestants. It is true, that much blood was shed, also, under the Protestant Queen Elizabeth; but she was compelled to adopt severe measures, or give England back to the Pope; for Pope Pius V had fomented treason against her, and sent a Bull against her declaring her excommunicated and deposed from her throne and inspiring plots for her assassination. So, it was to be expected that, in order to maintain her own head and save England to the English people and the Protestant cause, blood would have to flow. But what a blessing it has been to England and to the world, that Elizabeth was able to hold her ground and make England Independent of Rome! But nowhere upon earth did Protestants "exterminate" the Catholics—or try to do it, as Catholics had done to Protest-

ants. You see, the Protestants never had a despotic autocrat, like the Pope, trying to rule the world.

CARD.—The Puritans in New England inflicted summary vengeance on those who were rash enough to differ with them in religion. In Massachusetts, "The Quakers were whipped, branded, had their ears cut off and their tongues bored with hot irons" (Blue Laws), (251.4).

PROT.—Cardinal, you doubtless know that the "Blue Laws" from which you quote, is "an odd medley of fact and fiction," written by the "mendacious Samuel Peters" out of "spite toward the Puritans" (according to Fisher's History and the Stand. Ency.). And yet, catching at straws, you use that book as if you believed it to be true. You should be more careful with the truth.

CARD.—Who is ignorant of the number of innocent creatures that suffered death in the same State on the ridiculous charge of witchcraft, towards the end of the seventeenth century? (251.5).

PROT.—I think you are, Cardinal. How many did you suppose there were who were put to death on the charge of witchcraft in Massachusetts? According to the records, there were only 31; and the motive wasn't "religious persecution," but a hysteria of superstitious fear, which soon passed away under the light of the true Gospel (see Fisher's History, pp. 479, 480).

CARD.—Well, does it become their descendants to taunt Catholics with the horrors of the Spanish Inquisition! (251.5).

PROT.—So, you judge that it was a greater crime for non-Catholics to have killed 31 people on the charge of witchcraft, than it had been for the "Holy Catholic Church" to have tortured and killed hundreds of thousands for reading the Bible and professing the Pro-



testant faith. Is that a fair sample of the Roman Catholic sense of justice?

But have you never heard that, "After the twelfth century, and to the end of the century that followed the Reformation, death was inflicted in numberless instances on the alleged confederates of the evil one?" (Fisher's Hist. p. 479). Have you never seen an estimation that, "Prior to the witchcraft epidemic in Massachusetts, thirty thousand persons had been put to death on this charge in England, seventy-five thousand in France, and a hundred thousand in Germany?" And don't you know that they were put to death by Roman Catholics? Unquestionably, it was the Catholics who had set the custom of burning witches.

Then, has it never occurred to you that all the intolerance and persecutions in the American colonies were but "hangovers" from the Dark Ages of Papal dominance? And don't you see that they were comparatively insignificant beside the monster persecutions which the Protestants had suffered at the hands of Catholics in Europe? And can't you understand that, as a "burnt child dreads the fire," so the Protestants were still afraid of the Catholic Church, and wished to establish communities of homogenous people where, by excluding heterogenous elements, they could live in peace and safety? But you should bear in mind that never did the Protestants have an autocrat, like the Pope, trying to gain control of the whole world, and to exterminate all who differed from him.

CARD.—In spite of the boasted toleration of our times, it cannot be denied that there lurks a spirit of the Inquisition, which does not, indeed, vent itself in physical violence, but is, nevertheless, most galling to its victims (252.2).

PROT.—Yes, alas! That's what we are afraid of

—the spirit of the Inquisition which still lives in the spiritual descendants of those who originated it. I have had numbers of Protestants to tell me of how they have been made to suffer in Catholic communities and in ways from which they could get no redress.

CARD.—Protestants should not reproach the Catholics for the atrocities of the Spanish Inquisition (252.2).

PROT.—Why not—until the Church confesses her sins, shows signs of repentance, and mends her ways.

CARD.—The rigors of the Spanish tribunal were inflicted by laymen and subordinate ecclesiastics, either without the knowledge or in spite of the protests of the Bishop of Rome (253.2).

PROT.—Thus you would make the Catholic people the goat, in order to save the faces of the “infallible” Popes. But if you will verify the quotations which I have given you, you will find yourself as far wrong as an intelligent man could possibly be.

However, I will try your patience with another from the *Encyclopedia Britannica*, Vol. XIV, p. 588: “The Emperor Frederick II, from 1220–1239, supported by Pope Honorius III, and above all by Gregory IX, established against the heretics of the empire in general a legislation in which the penalties of death, banishment and confiscation of property were formulated so clearly as to be henceforth incontestable.”

In substantial support of the *Ency. Brit.*, but as a sample of curious Catholic reasoning to clear the Popes of the vile odium, I give you a quotation from your own *Encyclopedia*—*Catholic Encyclopedia*, Vol. 8, p. 34: “In agreement with Pope Innocent III, Gregory IX, four years after the commencement of his pontificate, admitted the opinion, that heresy should be punished with death. The Church henceforth expelled

from her bosom impenitent heretics, whereupon the state took over their temporal punishment. Frederick II, 1224, says that heretics convicted by ecclesiastical courts shall, on imperial authority, suffer death by fire. In this way Gregory IX, may be regarded as having had no share, either directly or indirectly, in the death of condemned heretics."

Now, look at your "holy, infallible Popes!" When they, or ecclesiastical courts, condemned Christians to death, and then turned them over to Emperors to be burned at the stake, they were not one whit less guilty, than they would have been if they had bound the victims to the stake themselves and applied the torch with their own hands.

CARD.—But let us present the Inquisition in its true light (253.3).

PROT.—I think that has already been done.

CARD.—The number of its victims has been wildly exaggerated (253.3).

PROT.—That could be true, and yet leave the Inquisitions exposed in their ghastly horrors as "one of the most terrible engines of intolerance and tyranny which human ingenuity has ever devised." Yet claiming that they were operating as representatives of Jesus Christ.

CARD.—The popular historian of the Inquisition is Llorente: now who was Llorente? He was a degraded Priest (253.3).

PROT.—That was no discredit, considering whom his "degraders" were.

CARD.—He was dismissed from the Board of Inquisitors (253.3).

PROT.—Evidently, he was not rabid enough for the Inquisitors. So, they got rid of him.

CARD.—He had been their Secretary.

PROT.—So, he knew that Inquisition inside and outside.

CARD.—He wrote his history at the instance of Joseph Bonapart, the New King of Spain, and, to please his royal master, he did all he could to blacken the character of that Inquisition (253.3, 254.1).

PROT.—But why did the new King wish to blacken the character of the Inquisition? Or how could anyone blacken a thing that was from start black as black could be?

CARD.—He quotes the historian Mariana as his authority for saying that two thousand persons were put to death in one year in the dioceses of Seville and Cadiz alone (254.1).

PROT.—Why should he, the Secretary, have quoted Mariana “as his authority,” when he knew as much about the Inquisition as Mariana did—or more?

CARD.—We find Mariana saying that two thousand were put to death in all Spain, in a period of fifteen years (254.1).

PROT.—We see that Llorente did not quote from Mariana. Someone has blundered—or lied. However, the Reliable Encyclopedia rate Llorente as a reliable historian. Any way, if only two thousand were put to death in all Spain, it was because there were only two thousand “heretics,” or Protestants in all Spain. When the Inquisition was set up, “Those who held the reformed opinions were especially numerous at Valladolid and Seville”; when that machine of the Devil had done its work, there were no Protestants left in all Spain. Whether there had been two thousand, or two hundred thousand, they were all wiped out. And Spain was only one of the many nations in which the Inquisition had operated. What more is needed to

prove that the Catholic Inquisition was one of the most diabolical devises that was ever used by men to eliminate potential rivals? And that's what's the matter with Europe today. The best Christians were killed, and the most vicious retained to breed subsequent generations.

CARD.—In those days heresy, especially if outspoken, was regarded not only as an offense against religion, but also as a crime against the state, and was punished accordingly (255.4).

PROT.—Such were the venomous and preposterous notions that the “infallible” Popes had taught the Catholic people to believe.

CARD.—I have endeavored to show that the Church disavows responsibility for the excesses of the Spanish Inquisition (258.5).

PROT.—Oh, yes, the Catholic Church—meaning the Popes and all clergymen—disavows it; but that doesn't clear her of the guilt of having applied the momentum which started all the Inquisitions. Denying it doesn't change the clearly proved facts—as you would have us believe.

CARD.—Oppression forms no part of her creed (258.5).

PROT.—Maybe not; but it has formed an enormous part of her practice. “Actions speak louder than words.” She wouldn't have dared to broadcast such a creed as she had practiced.

CARD.—The Inquisition was a political tribunal (258.5).

PROT.—It was both a political and a Papal tribunal; and it served especially the Popes in their animosity against dissenting Christians. To sum up: In 1209, Pope Innocent III furnished the motive of all succeed-



ing Inquisitions when he sent an expedition of soldiers to exterminate the Albigenses and Waldenses. In 1235, the Inquisition was fully established by Pope Gregory IX, in conjunction with Emperor Frederick II; In 1237, by a Pope, it was introduced into Spain. In 1252, Pope Innocent IV authorized "judicial torture," which was "confirmed by succeeding Popes." In 1478, the most infamous form of the Inquisition, known as the Spanish Inquisition, was set up by Ferdinand and Isabella, who had gained the consent of Pope Sixtus IV. In 1542, Pope Paul III presided over the Inquisition in Rome. In the Sixteenth century, the Chief patron of the Inquisition was Pope Paul IV; and as late as 1814, Pope Pius VII revived the Inquisition "of priestly intolerance for the Church at large."

Could anything worse be said of a set of men all of whom posed as "Holy Fathers" and "Infallible guides of life?"

It is true that sometimes the Inquisitions went beyond what the Popes had intended; and it is also admitted that Pope Sixtus IV, after giving his consent to the Spanish Inquisition, issued some protests, when he saw how horribly cruel it had become. But in the *Ency. Brit.*, Vol. XIV, p. 594, we find it recorded of the Popes and the Inquisition: "Rome resisted, but at last gave way. Sixtus IV, Alexander VI, Innocent VIII, Julius II, and after them all the Popes of the 16th century, saw in this attempt a great power of orthodoxy, and approved it, seeing its activity."

Oh, yes, at times, some of the Popes made "feeble protests" against the extreme cruelties that were practiced on Protestants. But nevertheless, they saw it as "a great power for orthodoxy"—that is, for "the extermination of Protestantism" and the promotion of

Roman Catholicism. So, "they approved it." Accordingly, the names of at least thirteen Popes stand out clearly on the pages of history, as having been responsible, in one way or another, for the Inquisitions and all their cruelties. Popes started them, promoted them, revived them when they had lapsed, and put into the mouths of the Catholic people the Papal slogan "Ad Exterpanda"—exterminate the heretics; and no wonder that for more than seven hundred years, it was as if hell had been let loose upon earth; and no wonder that to this day, Romanism has triumphed over Protestantism in many fields.

CARD.—I heartily pray that religious intolerance may never take root in our favored land. May the only king to force our conscience be the King of Kings; and may the only prison erected among us for the sin of unbelief and misbelief be the prison of a troubled conscience; and may our only motive for embracing truth be not the fear of man, but the love of truth and of God (259.2).

PROT.—And all good Christians must join together with you in such a prayer. And yet, in your book, you have taught the very doctrines that were responsible for the Inquisitions—the doctrines that the Popes and the Catholic Church are infallible and are the Supreme Authority in Christendom, and that no other Church has a Divine right to exist, and that the extinction and disappearance of Protestantism even in America, is an outcome devoutly to be wished. They were such doctrines that caused the Popes to regard themselves as the Supreme rulers, and to act as if they had a right—even a Divine Commission—to crush, or kill out, all Christians who were not loyal to the Catholic Church. And so long as such doctrines are held, and

taught, and practiced by the Catholics of America, the Protestants will have reasons aplenty to fear the whole Catholic system—no matter how beautiful you paint it, or lovely its votaries act some times.



But finally, what do you make of the Massacre of St. Bartholomew's Day?

## CHAPTER XXXII

## THE MASSACRE OF ST. BARTHOLOMEW

Aug. 24, 1572

PROT.—What do you think of it, Cardinal?

CARD.—I have no words strong enough to express my detestation of that inhuman slaughter (259.2).

PROT.—So, to begin with, we agree.

CARD.—It is true that the number of its victims has been grossly exaggerated by partisan writers (259.2).

PROT.—And inexcusably underestimated by other partisan writers.

CARD.—But I most emphatically assert that the Church had no act or part in this atrocious butchery (259.2).

PROT.—Whew! Cardinal. What wild assertions you make! “The Church” had as much to do with it as any mother has to do with her child.

CARD.—Here are the facts, briefly presented. In the reign of Charles IX of France, the Huguenots were a formidable power and a seditious element in the country (259.4).

PROT.—Yes, they were a force, but not a “seditious element.” They would sometimes strike back when attacked; and that exasperated the Catholics, who could never tolerate rivals—however righteous. I thought you were going to present the “facts.”

CARD.—They were under the leadership of Admiral Coligny (259.4).

PROT.—Yes, and Coligny (or Coligni) was “of the

house of Chatillion, the ablest and most honorable member," "one of the heroic figures in French history, a sagacious statesman, an able general, a man of pure life and earnest piety"—(Fisher's History, p. 335).

CARD.—He was plotting the overthrow of the ruling monarch (259.4).

PROT.—Cardinal, you are using gross falsehood to try to clear the guilty, and getting still futher away from the facts. To lead people in righteousness, you must "tell the truth, the whole truth, and nothing but the truth." You are not telling "the whole truth"; and I fear that your "partisan writers" have led you into telling more than the truth. "Coligni and his compatriots did not desire to throw off their allegiance to the King, but to remove him from the influence of his evil counsellors, rid the kingdom of usurpers, and save the country from Civil war." We're seeking the truth.

CARD.—The French King, instigated by his mother, Catherine D. Medicis, and fearing the influence of Coligny, compassed his assassination, as well as that of his followers in Paris, Aug. 24, 1572 (259.4).

PROT.—Yes, you are getting nearer to the truth, Cardinal, Catherine, who was the power behind the throne, had reason to fear that Coligni would stand in the way of her own wicked plots. "She had made a secret treaty with Spain for the exterpation of heretics"—(Stand. Ency.). Otherwise, she had no reason to fear the Huguenots (French Protestants), who were in every way the finest, the most loyal and highest class citizens in France. But they had been oppressed and goaded beyond endurance.

CARD.—This deed of violence was followed by an indiscriminate massacre in the French capital and other cities of France by an incendiary populace who were easily aroused but not easily appeased (259.4; 260.1).



PROT.—Cardinal, that is the tamest and most colorless report of the Massacre of St. Bartholomew that I have ever read anywhere. You haven't told "the truth, the whole truth, and nothing but the truth." Let us see if we can't quote a better account of it. In Fisher's History, for instance, we find the following, page 339:—

At first, "An attempt to assassinate Coligni failed. He was wounded, but not dangerously. The anger of the King was kindled, and he visited the wounded victim, Coligni, who called him to his bedside and cautioned him against the councils of Catherine, and the faction to which she had allied herself. She now resolved upon the general Massacre of the Huguenots, many of whom had been invited to Paris to attend the marriage festivities (of Margaret, the King's sister, to Henry ôf Navarre). The conspirators filled the mind of the King with stories of Protestant plots for his overthrow. At last, when he gave way and consented to the murder of Coligni, he demanded, in a frantic tone, that all the Huguenots should be struck down, so that none might be left to cry out against the deed.

"In the night of August 24th, 1572 (Saint Bartholomew's Day) the Massacre began. Coligni and other prominent Huguenots were first slain by the Duke of Guise and his associates. Then one of the great bells of the city rang out the signal to the conspirators. The bigoted Catholic populace were urged on to the work of blood. None of the Huguenots were spared. Men, women and children were murdered without mercy. The very seeds of heresy must be destroyed. Couriers were sent through the country and into other towns, where the same frightful scenes were enacted. Navarre and Conde were obliged to conform to the Catholic Church to save their lives.

"Not less than two thousand were killed in Paris, and as many as twenty thousand, in the rest of France." The Ency. Brit. estimates the whole number slain as not less than fifty thousand.

"When the news of the massacre reached Rome the Pope ordered a *Te Deum* to be sung. It caused a like tumult of joy in Madrid; and the Pope had a medal to be struck to perpetuate the memory of the demon-inspired event."

CARD.—Religion had nothing to do with the Massacre (260.2).

PROT.—Didn't a few save their lives by joining "the Church?" It was all plotted and executed by "bigoted Catholics," "To exterpate the Protestants," as had been done in Spain; and the wicked queen's own brother-in-law, Henry of Navarre, had to join the Catholic Church to save his life. Any religion in that?

CARD.—Coligny and his fellow Huguenots were slain not on account of their creed (260.2).

PROT.—They were slain because they were Protestants—slain by Catholics.

CARD.—They were slain exclusively on account of their alleged treasonable designs (260.2).

PROT.—That won't do, Cardinal. They were slain to crush Protestantism. The "alleged treasonable designs" was only trumped up to cover a most villainous plot by the "bigoted Catholics." Why did they ring a bell as a signal for the butchery to begin? How did the huge mob know the meaning of that bell? Or why didn't the butchers stop when they had assassinated the Protestant leaders? Why did they keep on until they had killed all the innocent and defenseless men, women and children who had come trustingly into the city, upon the invitation of the Arch-conspirator Catherine? And then, why did they send couriers into other

towns to instigate like butcheries in other parts of France? Because, all that was part of a widespread conspiracy to exterminate Protestants.

CARD.—Immediately after the massacre, Charles dispatched an envoy extraordinary to each of the courts of Europe, conveying the startling intelligence that the King and royal family had narrowly escaped death from a horrible conspiracy, and that its authors had been discovered and summarily punished (260.3).

PROT.—“The startling intelligence,” you say, when you must know that the whole report was a base fabrication—a malicious lie. Those, I judge, were the “couriers” who were sent throughout the country to start other Catholics massacring Protestants.

CARD.—Pope Gregory XIII, to whom also an envoy was sent, acting on this garbled information, ordered a “*Te Deum*” to be sung, and a commemorative medal to be struck in thanksgiving to God, not for the massacre, of which he was utterly ignorant (264.4).

PROT.—So, you acknowledge that it was “garbled information.” But how do you know, Cardinal, that the “envoy” didn’t tell the Pope just what had been done, and that he wasn’t rejoicing because forty or fifty thousand Protestants had been disposed of, and that the Protestant cause had been crushed in France?

CARD.—He rejoiced, because of the preservation of the French King from an untimely and violent death and of the French nation from the horrors of civil war (260.4).

PROT.—Tut, tut, Cardinal! When did a Pope ever, before or since, have a medal struck to commemorate the preservation of a King? However, according to your own Encyclopedia—Cath. Ency. Vol. VII, page 3—“The medal which Gregory XIII had struck in memory of the event bears his effigy on the obverse side,

whilst on the reverse, under the legend *Vgonationum Stages* (overthrow of the Huguenots) stands an angel with drawn sword, killing the Huguenots." That is proof positive that Pope Gregory XIII had been told of the Massacre of the Protestants, and was *gloating* over it. The medal showed no thought for the king.

Anyway, the King hadn't been in danger from those who were slaughtered, and the Massacre didn't save the French nation from civil war. On the contrary, it precipitated a civil war. The Protestants who were left in France "only gathered fresh determination from their sufferings." Thinking that if they had to die, they might as well die fighting, they organized for self-defense. Then, "The Guise faction with aid of Spain, formed the Catholic League for the maintenance of the Catholic religion and the extermination of Protestantism; and civil war again raged in France" (Fisher's History, pp. 339, 340).

If you will read any reliable history of the Huguenots, you will find that they were an industrious, prosperous, peaceable, law-abiding people, who struggled only for religious liberty, which had been granted them spasmodically, and as often wrested from them by force of arms. So the charge of "seditious" against them was false. It was only a pretext of the Catholics to destroy Protestants; and Catholics are supposed to know the facts—if their officials would tell them.

The massacre of St. Bartholomew was but the climax to three hundred and sixty-three years of relentless persecutions. They had started in 1209, when Pope Innocent III hired an army of Roman Catholic roughs, and sent them forth to exterminate the Albigensian and Waldensian Christians; and that persecuting spirit had been kept alive by other Popes through Inquisitions and minor massacres, until that awful night of August



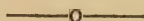
24, 1572, when hosts of Catholic hoodlums, urged on by the Duke of Guise and his henchmen, fell upon thousands of unarmed and inoffensive men, women and children, and slew them without mercy. And those persecutions in France lasted two hundred years more, until the American Republic was established, and General Lafayette took the spirit of American Protestantism back to France.

But you haven't said anything about the butcheries of the Duke of Alva in Holland. Sent by Philip, King of Spain, after the Protestants had been wiped out there, the infamous Duke of Alva invaded Holland (the Netherlands) with an army of 10,000 men, to subdue the Hollanders to the Catholic cause. To quote from Fisher's History, p. 344, "Alva erected a 'Council of Blood.' The executioners were busy from morning till night. Victims were especially sought among the rich, that the coffers of the King might be filled. When the counsellors grew weary of sentencing individuals, so great was the number, they finally, on February 16, 1568, condemned to death as heretics all the inhabitants of the Netherlands, with a few exceptions that were named"; and the Duke himself boasted that he "had caused the execution of 18,000 men" (Stand. Ency.). But finally, "Those against whom nothing was to be charged were allowed to go unpunished, provided that within a definite time they should sue for grace and obtain absolution from the Church"—the Catholic Church. Did religion have anything to do with that, Cardinal?

And we could mention very much more of the unspeakable atrocities that were inflicted upon Protestants by Catholics. But why go on with the ghastly accounts? We have had enough to prove that the Roman Catholic Church had fully earned her reputation as "The Per-



secuting Church"—to state it mildly. She killed or drove out the best Christians of Europe, and fostered only such as would foster her teaching and doings.



But are you sure, Cardinal, that there is nothing of the overbearing, suppressing spirit left in the Catholic Church today? Look at Spain, Italy and Mexico, etc. And I predict that Catholic Bishops in America will some day organize to stop missionaries from working in Mexico, Central America and South America—if they can, to weaken the Protestant hold on the Western Hemisphere.

While you teach your three hundred millions of people that the Popes are infallible, that the Roman Catholic Church is inerrant in all her teachings, and that she has the exclusive right to promote religion, you arouse suspicions and create fears as to the aims of your Church even in America.

As you have shown in your book, "*The Faith of Our Fathers*," we find that you would rejoice to see Protestantism blotted out, and the Roman Catholic Church given a free hand, in religion and politics, the same as she had before the dawn of the Reformation; and you feel confident that some day, Popes will regain all the civil and ecclesiastical powers they ever had.

But that would not bring peace or salvation to the world. It didn't do that when the Catholic Church had things her own way in Europe. It only kept the Continent in turmoil wherever Catholics predominated, and killed hundreds of thousands of Europe's best Christians, retained the most vicious people to breed future generations who would start global wars. That's what's the matter with Europe today.

The faith that is to overcome the world and secure peace and salvation for all, cannot be placed in Priests, or Popes, or any one ecclesiastical organization. It must be founded in Christ alone, who is the only Mediator between God and man; and the only infallible guide to Christ is the Bible. Of course, men, and women too, who have found Christ themselves, may help others to find Him. But it must be done through God's word of truth—the Bible.

So it must be emphatically said: it is futile to work for universal Christian unity, while you strive to unite the world on a Pope or in any single Church affiliation. The world can be united **ONLY IN CHRIST**—who alone can change sinners' hearts, and make them peaceable and Christ-like.

And the conclusion of the whole matter is: when Christians generally are fixed in Christ, and imbued with His Spirit and teachings, we'll all be bound "in the unity of the Spirit and in the bond of peace"—no matter to what Church we belong.

Then, there will be no more religious bigotry—no more of one Church vaunting itself over other Churches or claiming the exclusive right to preach Christ's Gospel. But then, in some measure, all denominations will hold fellowship one with another and will work mind to mind and heart to heart for the promotion of Christ's Kingdom *in the hearts of all people*.

And then, and only then, we may begin to look for the Millenium and for peace on earth, to last.

"Therefore," says the great Apostle to the Gentiles, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the

bond of peace . . . till we all come in the unity of the faith and of the knowledge of the Son of God . . . that we be no longer children, tossed to and fro and carried about by every wind of doctrine and cunning craftiness, by the sleight of men, whereby they lie in wait to deceive; but speaking the truth in love, we may grow up into Him in all things, who is the head, even Christ" (Ephesians 4:1-15).

THE END



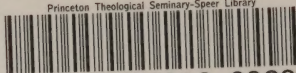




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